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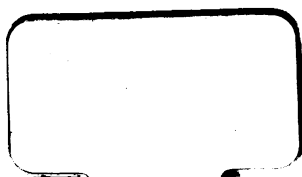


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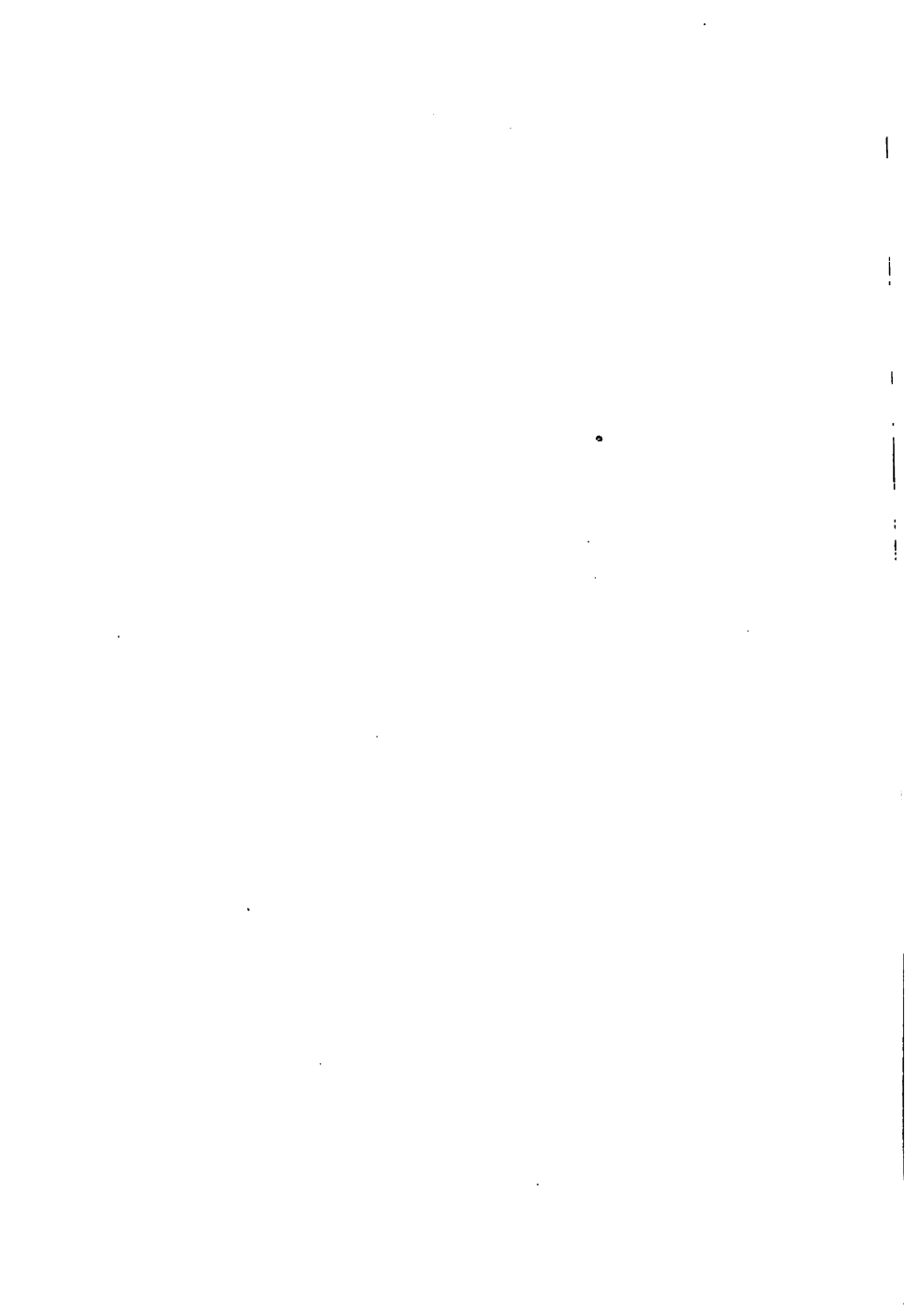
Analvtical Outlines  
of the  
Old Testament

Margaretta M. Haig

KE 11189







**Teacher Training Studies**

**ANALYTICAL OUTLINES**  
**OF THE**  
**OLD TESTAMENT**

**COMPILED**

**BY**

**MARGARETTA M. HAIG**

**A Hand-book for Bible Training Classes in Schools,  
Colleges, Sabbath Schools; also Individual  
Students in the Home**



**PHILADELPHIA:**  
**THE SUNDAY SCHOOL TIMES CO.**  
**1911**

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## PREFACE

This book is designed to supply the long felt need of large numbers of conscientious, devoted, faithful students and teachers, whose limited opportunities and time forbid the more thorough research necessary in teaching the Old Testament.

It affords, by its simple, consecutive, concise, and comprehensive arrangements, all the essentials of Old Testament study.

It is also adapted as an interesting text-book to the necessities of the "Forward Movement for Men," and the "Boy Scouts," by the appeals of history and prophecy. A pressing need of this age is a host of "minute men," equipped and trained in the use of God's Word, and filled with the accompanying power, Ps. 19 : 7-11.

The compiler, who, since April, 1896, has been continuously engaged in Teacher Training in Philadelphia and elsewhere, and whose graduates are to be found in many parts of the United States, and one in mission work in China, has listened to the urgent requests of a number of these graduates to put the lessons as used in these classes in book form. This gratifying request has furnished the stimulus and inspiration for the completed book.

*The Plan* (not original):

"Black thread	Ruin—The Fall.
Scarlet thread	Redemption—Blood of Christ.
Golden thread	Regeneration—Spirit of God."

The Old Testament, like the cordage of the British Navy, has the *scarlet thread* of redemption, through the "Blood," running through it. To trace this line in Jehovah's "efforts

12/26/30 E. J. H. Hambrick Combs



of grace" is the purpose of this book. The history of the development of the nations has been so clearly given that, with the maps furnished in these pages, and maps drawn by members of classes at home and on the blackboard, a wonderfully fascinating study has been arranged for.

A clear knowledge, in compact, vivid form, of *each book* is given, with the history of the times; the purpose of each book; the relation of the books to each other, and the unity of the whole—the preparation of the world for Christ.

Acknowledgment of valuable quotations are due to many writers.

In the confident assurance that this "handbook" will enable you to prove the fascinating, permeating, uplifting power of the Word, it comes to you. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," II Tim. 2: 15.

1911.

M. M. H.

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## THE TEACHING OF THE LESSON

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The object of these lessons is to furnish the scholar with a broad, comprehensive, connected knowledge of the Holy Scriptures; they are in no sense intended to form an exhaustive analysis. The studies are usually taken up by those who wish to become teachers of the Bible, but, of course, are open to all who desire a better acquaintance with the Word.

The first Sunday of each term is usually occupied with a lecture by the teacher, who sketches a broad outline of the prospective lessons and explains the method of study. Then the actual work is taken up by assigning to each scholar a portion of the lesson for the next Sabbath. The scholar is instructed to study the entire lesson carefully and be prepared to give an exposition of his particular part. At the next session of the class the scholars are called upon in the proper order for recitation. After each scholar has finished, or during the course of his remarks, the teacher elaborates on the exposition, if necessary, and presses home some practical truth that may be contained in the text. The spiritual value of the lessons to the scholars themselves is never overlooked, but constantly brought to their attention.

The method mentioned is varied by assigning the entire lesson to all scholars, and then calling on each one to analyze certain parts without previous knowledge on their part as to just what section they will be required to discuss.

At proper times during the term reviews or examinations are held. These may be conducted in many ways. A popular method is to have each scholar bring in a certain number of questions on the portion of the work to be reviewed. Each question is on a separate slip of paper, and all these questions are turned upside down in the center of the study table and

well shuffled. Each scholar then picks out a question in turn and endeavors to answer it, and so on until all the questions have been exhausted or the time has expired. If the ground is not thoroughly covered by the queries of the scholars, the teacher may interject a few in order to clear up the subject.

Then, again, the teacher may supply the questions, which may be answered orally or in writing. Any approved method of conducting an examination may be employed in connection with these lessons.

*Great emphasis is laid upon map work*, for it is obvious that a clear understanding of history cannot be had without a knowledge of the geography of the country in which the events occurred; therefore each scholar must be able to sketch a map of the scene of the events he is studying and locate the principal cities, physical features, etc. The blackboard is used in all lessons and is of great value.

At some time during the term students are required to prepare an essay on some subject about which they have been studying. Each scholar is supplied with a different subject and limited in the number of words. Suitable titles for such papers will readily suggest themselves to teachers.

The scheme outlined is very simple, and works out smoothly in actual practice. The young people sometimes falter at the beginning of the term when they see that it will be necessary for them to do something more than read over the lessons, but once they commence a careful study of the Scriptures and give their minds faithfully to the work, the power of the Word grasps them and leads them on and on, eager for the greater riches that lie hidden below the casual skimming of the pages.

The classes are always opened with prayer by the teacher or one of the students, and at the close of each lesson the class motto is recited in concert: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," II Timothy 2: 15.

THOMAS D. TUFT,

A Teacher in the Teacher-training  
Dep't of Bethlehem Pres. S. S.

*Maps.*—The use of the Rev. Milton S. Littlefield's historical series of sixteen outline political maps covering the whole Old Testament by periods is highly recommended. "They show the sweep of events by indicating the successive boundary lines of the countries mentioned, and the rise and fall of nations.

"These maps are to be colored by the scholars themselves, according to a consistent color scheme, thus forming a pictured history of Israel, with the surrounding nations and influences at each period"—each nation in its own color through the series.

Obtained for 1 cent each, or 60 cents per hundred, from the Rev. M. S. Littlefield, pastor of First Union Pres. Church, cor. 86th St. and Lexington Ave., New York City.

M. M. H.



# TEACHER-TRAINING STUDIES

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## THE PENTATEUCH

"The Five-fold Book." The Law, the divinely given constitution of the Hebrew nation: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

*Authorship.*—Ascribed to Moses, the author or compiler, by all tradition; sustained by the record itself: Ex. 17: 14; 24: 4; 34: 27; Numbers 33: 2; Deut. 31: 9-11, 24-27; Neh. 8: 1; John 1: 45; 5: 46; 7: 19; Matt. 8: 4; Luke 20: 37. He availed himself of primeval documents and family records preserved by the patriarchs.

*Date.*—B. C. 1498-1458. Desert of Arabia.

### GENESIS (Beginnings)

God, the Great Promiser, 3: 15; I Peter 1: 4.

*Literary Structure.*—Arranged by the author in chapters of his own. "These are the generations": (2: 4) Heavens and earth; 5: 1, Adam; 6: 9, Noah; 10: 1, sons of Noah; 11: 10, Shem; 11: 27, Terah; 25: 12, Ishmael; 25: 19, Isaac; 36: 1, 9, Esau; 37: 2, Jacob.

*Keynote.*—Promise, 3: 15; 8: 21, 22; 9: 11-17; 12: 1-3, 7; 13: 15; 15: 18; 17: 8.

*Contents.*—Part I: Primeval history, chs. 1-11. Part II: Patriarchal history, chs. 12-50.

*Primeval History.*—The Race as a Whole: Chs. 1-5, Adam; chs. 6-11, Noah.

*Patriarchal History.*—The Family of Abraham: Chs. 12-23, Abraham; chs. 24-26, Isaac; chs. 27-36, Jacob; chs. 37-50, Joseph.

*Messianic.*—Protevangelium, 3: 15. Note many others.

*Seven Beginnings of Genesis.*—The Universe; Human Race; Sin; Redemption; Nations; Hebrew Race; Life of Faith.



*Part I: Primeval History*, chs. 1-11. The dates of Archbishop Ussher for the Period of Primeval History are convenient for keeping the succession of events, but are not authoritative. In fact, the question of date is very uncertain, and is insoluble at present.

*God the Creator.*—Ch. 1: 1.

In the beginning, John 1: 1; Heb. 1: 10. God ("Elohim," power) created (*Bara*, out of nothing), Heb. 11: 3. The word "create" is used only of the three points where science acknowledges it cannot penetrate, the creation of matter, v. 1; of life, v. 21; of soul, v. 27, three times repeated.

*Creative Days.*—Ch. 1, an inspired poem founded on facts.

First: Day and Night—Primitive light.

Second: Firmament—Separation of the clouds.

Third: Earth and Seas—Vegetation; first form of life.

Fourth: Firmament lights—Seasons, days, years.

Fifth: Animal life in water and air.

Sixth: Higher land animals—Creation of man: Council of Trinity, v. 26; In God's image, v. 27; "Body of dust of the ground"; Soul, "breathed into his nostrils the breath of life"; Man a living soul, 2: 7. Dominion over the creatures, vs. 28-30; Appointment of food.

Seventh: Rested. Established the sabbath, ch. 2: 1-4. "The order of created things in Genesis is substantially the order of geology and biology." Science confirms the first verse of the Bible—the origin of all material nature is a personal God. All parts of the universe are constructed on one plan and of the same materials. "Man's body consists of the very same elements as the soil which forms the crust of the earth." Man is "an immortal soul."

4004. *Eden.* Ch. 2: The covenant of works, vs. 16, 17; formation of woman, vs. 18-25; marriage instituted. Ch. 3: Temptation and fall. Tempter Satan, II Cor. 11: 3, I Tim. 2: 4, I John 2: 16. Consciousness of guilt; Loss of communion with God; Messianic prophecy, 3: 15; driven from Eden

(Asia Minor (?)); Cain (acquisition), Abel (breath, vapor). Ch. 4: Slaying of Abel, Heb. 11:4; 12:24. Cain cursed and protected. Enoch, the first city; Cain's descendants: Jabal, herdsman; Jubal, musician; Tubal-cain, handicraftsman. Birth of Seth, vs. 25, 26.

**2948.** Generations of Adam through Seth (10) to Noah (ch. 5). Enoch, godliness and translation, v. 24. Noah, vs. 28-32. Hero of faith, Heb. 11:7. Eminent saint, Ezek. 14:14-20. Preacher of righteousness, II Peter 2:5.

**2448.** Intermarriage of Sethites and Cainites, ch. 6. Result. Crisis, 6:5, 6. Problem of the ages: to get rid of wickedness. Command to Noah. Ark—a sermon a century long.

**2348.** The deluge. Duration, 40 days of rain; water prevailed 150 days, chs. 7, 8. Noah's first act, 8:20. Covenant.

**2347. Mt. Ararat.** New start for the race. Ch. 9: God's blessing. Dominion over the animals—new freedom in food (meat); blood forbidden; "shedder of man's blood," v. 6. God's covenant—the rainbow token.

*Generations of Noah.*—Ch. 10: New start; world repopulated in three lines:

*Shem*—Persia, Assyria, Chaldea, Lydia, Mesopotamia.

*Ham*—Ethiopia, Egypt, Libya, Canaan.

*Japheth*—Europe, India, Persia, Northern Asia Minor, Great Oriental Empires, vs. 8-20. Ham, Nimrod.

*Shem*—From him were derived the Jews and other Semitic races.

*Ham*—The ancestor of the colored race.

*Japheth*—Among whose descendants are the European nations.

**2247. Babel.** Confusion of tongues, ch. 11:1-9. The dispersion.

"They early went as widely apart as Chaldea and Egypt, working out the problems of government and civilization in many independent ways."

The diversity of language gave the opportunity for many different developments of civilization and language, so that

finally there will come one language that shall include the best things in all.

Generations of Noah to Abram (10), vs. 10-26.

1928.<sup>1</sup> *Part II: Patriarchal History*.—Jehovah's new plan.

2003. Ur. Birthplace. "Ur of the Chaldees." "The ruins of this city, called Mugheir, are six miles west of the Euphrates, near where it is connected with the Tigris, about 120 miles above its entrance into the Persian Gulf (in Abram's time on the Gulf), and 120 miles southeast of Babylon." "A great city, the political and religious center of the greatest empire of the Orient." There was no little literary activity in this region before Abraham's time (literature, culture, schools, teachers, libraries, books, and learning).

Hammurabi (Amraphel, of Gen. 14) was a mighty king of Babylonia in Abraham's time. His capital became a home of scholars whose influence was far-reaching. "His reign may be called the Augustan age of Babylonian literature."

*First Theophany*, ch. 12: 1-3; 11: 31; Acts 7: 2, 3. Obeyed, Heb. 11: 8.

"Come into the land which I shall shew thee." Seven promises.

Haran. Terah died, 11: 32. Into the land of Canaan. (Make maps and trace journeys.) Canaanite in the land.

1928. Moreh. *Second Theophany*, ch. 12: 7. "Unto thy seed will I give this land." Built an altar.

1927(?). Famine. Journeyed southward to Egypt (which had already attained a high civilization). Rebuked by Pharaoh. Return to Canaan—rich.

Bethel-Hai. Place of the altar, called on the name of the Lord (ch. 13). Separation of Abram and Lot. Choice of Lot.

<sup>1</sup> (From this point (Patriarchal History), through these entire studies, the dates are given according to Professor Willis J. Beecher, in his "Dated Events of the Old Testament.") Beginning of the Jewish race and religion; the family of Abraham. Abraham, the Friend of God, Gen. 18: 17; Isa. 41: 7; II Chron. 20: 7; Jas. 2: 23. Ancestry, ch. 11: 27-32.

**1924.** *Third Theophany*, ch. 13: 14-17. "All the land which thou seest, to thee will I give it, and to thy seed for ever." Symbol, "dust"—thy seed as the dust of the earth.

**1921.** **Mamre.** Built an altar unto the Lord. Battle of four kings against five kings, ch. 14. Lot a captive.

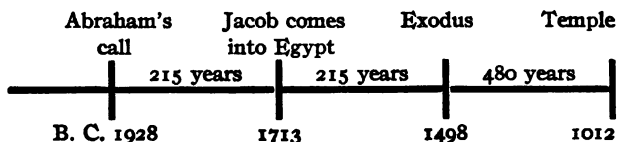
**Dan.** Pursuit of Abram with 318 servants. Victorious. Lot rescued.

**Salem.** Melchizedek blessed Abram. Abram paid tithes, Heb. 7: 1; 5: 6; 7: 4; Psa. 110: 4. King of Sodom, vs. 21-24. (Babylonian clay tablets have been found on which are named Chedorlaomer, and the kings associated with him.)

**1920.** **Mamre.** *Fourth Theophany*, ch. 15: 1. Four striking passages. "The word of the Lord came . . . fear not. . . I am thy shield." Believed. "After these things." Nearly all the eight repetitions of the promises, each larger and fuller than the earlier ones, were given after some great struggle and victory. Symbol, "stars": "So shall thy seed be."

*Justifying Faith*, v. 6; Rom. 4: 3, 9, 22; Jas. 2: 23.

*The Covenant of Blood*, vs. 7-17. Levitical sacrifices foreshadowed. A deep sleep. "An horror of great darkness." Revelation of the bondage in Egypt. Boundaries of possession. Length of the "stranger" period (Exod. 12: 40; Gal. 3: 17), 430 years. I Kings 6: 1: From the Exodus to the building of the Temple, 1012 B. C.—480 years.



**1919.** **Mamre.** Hagar the Egyptian, ch. 16. Flight. Prophecy of Ishmael (God shall hear). "Thou God seest me." Beer-lahai-roi, "The well of him that liveth and seeth me." Birth of Ishmael. Abram's age, vs. 3, 16. Next thirteen years, "waiting years."

**1904.** **Mamre.** *Fifth Theophany*, ch. 17: 1. Father of many nations. Symbols. Changed names, vs. 5, 15. Cir-

cumcision, vs. 9-14. Sarai—"Sarah shall her name be." The letter "h," chief letter of the word Jehovah, added to their names—God Himself was in the promise. Sarah blessed, "a son also of her," "a mother of nations; kings of people shall be of her" (Gal. 4:31). Isaac, heir of the covenant. Abraham's age.

*Sixth Theophany*, ch. 18: 1-15. "At the time appointed Sarah shall have a son." Is anything too hard for the Lord? . . . Abraham entertains three angels, Heb. 13:2. The friend of God, v. 17; Psa. 25:14; Amos 3:7; John 15:15. Coming destruction of Sodom revealed. Abraham's intercession. Sodom's slimepits (14:10) were a fitting expression of the character of the Sodomites. The one deadly enemy to a country is unrighteousness.

The escape of Lot, ch. 19; II Peter 2:7, 8 (I Cor. 3:12-15). Destruction of the cities of the plain. God remembered Abraham. Origin of Moab and Ammon.

*Note*.—"Two elements were engaged in the destruction of Sodom, the fire from heaven and the inflammable materials of the city and the soil on which it was built. The whole region abounds, in a peculiar manner, with bitumen, sulphur, and salt."

Gerar. Deceit of Abraham and Sarah, ch. 20. Punishment of Abimelech. His rebuke. Abraham's prayer and answer.

1903. Gerar. Birth of Isaac, ch. 21. A miracle, Rom. 4:17-22; Heb. 11:11.

*Seventh Theophany*, v. 12. "In Isaac shall thy seed be called," Rom. 9:7, 8. Abraham 100 years old, v. 5. Hagar and Ishmael cast forth.

1901. The angel of God comforted her. An allegory, Gal. 4:22-31.

1900. Beersheba. "The well of the oath." Covenant between Abraham and Abimelech. Planted a grove, "called there on the name of the Lord, the everlasting God." So-journed.

1879. Beersheba. *Eighth Theophany*. Supreme test of Abraham's faith, ch. 22; I Peter 1:7. The land of Moriah.

(The mountainous portion of Jerusalem, of which the hill Moriah, on which the temple was built, was a prominent part.) His faith, Heb. 11: 13-20. "Jehovah-jireh." Summit of Divine revelation—God's oaths, v. 16; Heb. 6: 13, 14. Renewal of covenant. Signs. Dwelt at Beersheba. Teaching, Rom. 8: 32; John 1: 29.

1866. **Hebron.** Death of Sarah—age, ch. 23. Purchase of the cave of Machpelah (first record in history of the use of money). Burial.

1865. A beautiful idyl of the olden time, ch. 24. Abraham swears his servant. The journey.

**Mesopotamia.** Rebekah. Laban. "I will go." Meets Isaac.

1864. **Lahai-roi.** Marriage of Isaac and Rebekah. Keturah and her descendants, ch. 25. Isaac, heir.

1828. **Near Hebron.** Death of Abraham, Heb. 11: 13-16. Age. Buried by Isaac and Ishmael. Generations of Ishmael, vs. 12-18. Death, vs. 17, 18. Generations of Isaac, v. 19 ff.

1844. **Lahai-roi.** Birth of Esau and Jacob, v. 23; Rom. 9: 6-13. Parental partiality.

1827(?). Birthright sold, Heb. 12: 16.

1826. **Gerar.** *First Theophany to Isaac*, ch. 26: 2-5. Sojourn in this land. Renewal of the covenant. Deceit of Isaac. Grows rich. Story of the wells. Isaac the peace-maker.

**Beersheba.** *Second Theophany*, v. 24. "Fear not." Built an altar there. Covenant of Abimelech and Isaac. The well of the oath (Beersheba). Esau's heathen wives.

1784. **Beersheba.** Jacob gains the birthright by fraud, ch. 27. Esau's blessing, vs. 39, 40. The after-history of Edom and Israel. The fruits, hatred, banishment. Jacob's flight to Padan-aram, ch. 28.

1783. **Bethel.** *First Theophany to Jacob*, vs. 13-15. Renewal of covenant and promise. Altar of pillow of stone. Vow. (Make maps and trace all journeys for clearer knowledge.) A journey of 500 miles into "the land of the people of the east," ch. 29. Well of Haran. Meeting of Rachel and Jacob. Seven years of service.

**1782. Padan-Aram.** Deceit of Laban. Leah and Rachel wives. Seven years' service for Rachel. Jacob loved Rachel more than Leah, 29:30. Birth of Reuben, Simeon, Levi, Judah (Leah's sons), vs. 32-35. Dan, Naphtali (Bilhah's sons); Gad, Asher (Zilpah's sons); Issachar, Zebulun (Leah's sons); Joseph (Rachel's son), ch. 30.

**Padan-Aram.** Seven years more of service for cattle. Jacob's cattle.

*Second Theophany to Jacob.* "Return unto the land of thy fathers. . . . I will be with thee," ch. 31:3, 13.

**1747. The departure.** Laban's pursuit. Warned of God.

**Mt. of Gilead.** Altercation. Covenant. Mizpah.

**Mahanaim.** The angels of God, ch. 32. Messengers to Esau—their report. Jacob's fear and prayer. Present to Esau. The spiritual crisis in Jacob's life.

**Peniel.** "Face to face" with God.

*Third Theophany to Jacob.* Wrestling with God. Jacob becomes Israel.

**Brook Jabbok.** The reconciliation, ch. 33. Esau returned to Mt. Seir.

**Shechem.** Buys a field—builds an altar. God's Beth-el promise was fulfilled: "I will bring thee again into this land."

**Sin of Shechem.** Vengeance of Simeon and Levi, ch. 34.

God commanded him to fulfil his vow (made thirty-six years before at Beth-el), ch. 35:1. Purifies his household. Journeyed toward Beth-el. Built there an altar—El-beth-el.

**Beth-el.** *Fourth Theophany to Jacob.* Covenant reaffirmed, vs. 9-15. Commemoration—pillar of stone—oil.

**Bethlehem.** Benjamin (twelfth son) born. Death of Rachel. "Benoni" ("son of my sorrow"). Burial.

**Mamre.** Joseph, the beloved, ch. 37. Coat. Dreams. Jealousy of brethren.

**1736. Dothan.** Sold into Egypt. Deceit of brethren. Jacob's great sorrow. Story of Tamar, ch. 38. Son, Pharez.

The Israelites needed the removal and residence in Egypt. "At this time Israel had neither possessions nor family alliances in Canaan. They would soon have sought both;

and the character already manifested by Jacob's sons augured ill for their preserving either purity or piety among the Canaanites" (Smith).

"By contact with a highly civilized people they received an education in arts, and a discipline by law and government, such as there was little prospect of their receiving in Canaan."

Egypt was at this time the most flourishing kingdom the world had ever known. Heliopolis, called also On, situated near the head of the Delta of the Nile, was the most ancient capital of Egypt.

**1735. Egypt.** Joseph in Potiphar's house, ch. 39. Falsely accused and cast into prison. Butler's and baker's dreams, ch. 40. Joseph, the interpreter. The Lord was with Joseph, ch. 39: 3, 21, 23.

**1724. Mamre.** Death of Isaac. Esau and Jacob buried him, ch. 35: 27-29.

**1723. Egypt.** Pharaoh's dreams. Joseph interprets, ch. 41. Gives counsel. His exaltation; ruler in Egypt. Glorifies God. Zaphnath-paaneah (Egyptian name). Asenath, his wife. Sons: Manasseh ("forgetting"), Ephraim ("fruitful").

**1716. Commencement of seven years of famine.** All countries bought of Egypt.

**1715. Egypt.** Arrival of his ten brethren, ch. 42. (Note vs. 9, 18, 21. Reuben 37: 21, 22, 29.) Simeon kept for a pledge.

**Mamre.** Journeyed home. Restored money found. Report to Jacob—his sorrow, vs. 36, 38. Famine sore in the land, ch. 43.

**Egypt.** Judah's promise. Their return. Joseph's banquet. "The silver cup." Pursuit. Discovery of cup. Return. Judah's speech (a literary gem), 44: 18-34.

Joseph's disclosure of himself, ch. 45: 1-4. Explanation of Providence. "God did send me before you to preserve life," vs. 5-8. Sends for his father, vs. 9-13. The reunited brothers, vs. 14, 15; ch. 50: 15-21. Pharaoh's commendation. Jacob overwhelmed.

**1715.** The descent of Jacob into Egypt, ch. 46: 1-7.



**Beersheba.** *Fifth Theophany to Jacob.* "Fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee. . . . I will also surely bring thee up again." "All the souls," vs. 26, 27.

**Goshen.** Joseph's tender love for his father, vs. 28-30. Presented unto Pharaoh, ch. 47: 1-10. Settlement of Jacob and his family in Egypt, vs. 11, 12. Dwelt apart and only "to sojourn in the land." Joseph's famine policy, vs. 13-26, v. 25. The last days of Jacob in Egypt, vs. 28-31. "Bury me not . . . in Egypt." Oath of Joseph. Jacob's testimony to the goodness of God, ch. 48: 3, 11, 15, 16. Blesses Joseph's sons—"they shall be mine," vs. 5; 13-20. Prophecies return to Canaan. Joseph's portion. Blessing of Israel to twelve sons. Messianic blessing to Judah, ch. 49: 10; Heb. 7: 14. Charge as to burial, Heb. 11: 21.

**1698.** Death, v. 33. Embalmed, ch. 50. Days of mourning, forty. Solemn funeral procession to Hebron. Buried in the cave of Machpelah.

Fear of brethren. Joseph's noble reply. Joseph's charge and oath of brethren. Assurance concerning the future, v. 24.

**1643.** Death of Joseph. Embalmed.

## EXODUS (The Departure)

God, the Great Performer.

*Author.*—Moses, Ex. 24: 4; Mark 12: 26; Luke 20: 37.

"Conservative scholars have proved that the central portions, at least, were written by Moses, though he doubtless made use of documents still more ancient. Its accuracy has been confirmed by excavations and explorations in Egypt, Chaldea, and the desert. Nothing in the archæological discoveries of recent years tends to discredit it."

*Date.*—Unknown (1498-1458).

*Language.*—Hebrew.

*Divisions.*—

(1) Chapters 1-18, Historical—the departure from Egypt. Keynote, ch. 6: 1-8.

(2) Chapters 19-40, Legislative and Institutional:

Jehovah's national covenant. The giving of the law at Sinai. Keynote, ch. 19: 1-6.

A book of wonders, full of the supernatural. "Preëminently the book of God." Jehovah, the covenant-keeping God, the Great Performer.

*Themes.*—(a) The Sovereignty of Jehovah. (b) Jehovah as Sovereign.

*Headings.*—Israel in Egypt, ch. 1-12. From Egypt to Sinai, ch. 12: 37; 19: 2. Transactions at Sinai, ch. 19: 2; 40: 38.

## PART I. HISTORICAL (Chs. 1-18)

### I. Israel in Egypt.—B. C. 1715-1498

**1643.** Death of Joseph (days of peaceful protection), Gen. 50: 15-26. Expansion of Jacob's family into a nation, Ex. 1: 1-7. Israel's bondage in Egypt, 1: 8-22. Duration, Gen. 15: 13, 14; Ex. 12: 40, 41; Gal. 3: 17.

*Pharaoh of the Oppression*—Rameses II. His mummy was discovered in 1881 A. D. at Thebes. Builder of treasure cities when Moses was the adopted son.

*Pharaoh of the Exodus*—Merneptah, nineteenth dynasty. This dynasty was the most splendid of all Egyptian history: great military conquests, great public buildings—an age of art, learning, and religion. "The crushing process was the beginning of a nation-making that was to bless all nations."

*Moses* (B. C. 1578-1459).—Birth, childhood, and education, Exodus 2: 1-15.

Training in a Hebrew home and an Egyptian court. "Egypt then had two great universities at Heliopolis and Hermopolis. Moses is said to have studied at the former, twenty miles north of Memphis. It was 'the Oxford of Ancient Egypt'" (Geikie). The library at Thebes, built by Rameses II, contained 20,000 books.

*Military Life.*—Acts 7: 22. Moses' choice, Heb. 11: 24-27.

**1539. Midian.** Southeastern part of Sinaitic peninsula, Exod. 2: 15-22. The Israelites' cry, vs. 24, 25. "God heard . . . remembered his covenant . . . looked . . . had respect."

**1500. Horeb.** "Mt. of God." Also called Sinai, 3: 1-22.

The call of Moses. The burning bush, vs. 1-6. Called to be the deliverer, vs. 7-10.

His objections—God's answers. His insignificance—God's presence and purpose. The people's idolatry. Name of the One God. The people's incredulity, 4: 1-9. Gift of miraculous power. Slowness of speech, 4: 10-16. Aaron. God's token to Moses, 3: 12. The Name of the One God, vs. 13, 14. (Manifested character of God.) God's message to Israel, vs. 15-22.

Moses warned that Pharaoh would not accede without a struggle. Moses receives the gift of miraculous power, 4: 1-9. His slowness of speech. Aaron, his spokesman, vs. 10-17.

*God's Message to Pharaoh* (4: 21-23): "Israel is my son, even my firstborn: And I say . . . if thou refuse . . . behold, I will slay thy son, even thy firstborn." Meeting of Moses and Aaron, v. 27. Conference with the elders, vs. 29-31.

*Struggle with Pharaoh.*—Infliction of the plagues. First demand upon Pharaoh, a request that Israel should go three days' journey into the desert to sacrifice unto Jehovah. Pharaoh's refusal. Bricks without straw, ch. 5: 1-19. Darkest hour just before dawn. Israel's cry. Moses' complaint to God, vs. 20-23. By his name—JEHOVAH, ch. 6. He renews his promise, 1-13. (Memorize vs. 6-8.) Israel's anguish of spirit. Harkens not. Moses again sent to Pharaoh, vs. 28-30. God's sovereignty vs. gods of Egypt.

"Out of Egypt did I call my son," Exod. 4: 22, 23; Matt. 2: 15; Hos. 11: 1. "Bring forth . . . my people by great judgments," 7: 4. "Egyptians shall know that I am the Lord," v. 5.

"In this thou shalt know that I am the Lord," 7: 17. "Mayest know that I am the Lord in the midst of the earth," 8: 22. "This was a challenge to the Egyptian religion, which was a spiritualized nature worship centering about the sun and the river Nile, two sources of life. A vast number of deities were adored. They represented the forces and phenomena of nature" (Davis, "Bible Dictionary"). A series of death-strokes to Egyptian idolatry (beast worship,

water worship, sun worship, worship of the elements) by the Lord of life and death.

Age of Moses and Aaron, ch. 7: 6, 7. Aaron's rod. Miracle in Pharaoh's presence, 7: 8-13.

*The Plagues*, ch. 7: 15-12: 29. (Study the nature of each; the references to the magicians; their failure; acknowledge "the finger of God," 8: 19; their withdrawal, 9: 11.) The effect upon the Egyptians, 9: 20, 21; 10: 7; 11: 3, 8; 12: 33. The effect upon Pharaoh.

<i>June to October:</i>	{	Water turned to blood, ch. 7: 15-25.
		Frogs, 8: 1-15. Pharaoh, vs. 8, 15.
		Lice, 8: 16-19. Magicians fail, v. 19.
		Flies, 8: 20-32. Goshen exempt, v. 22. Pharaoh vacillates.
<i>December to February:</i>	{	Murrain of beasts, 9: 1-7. Goshen exempt, vs. 4, 7.
		Boils, 9: 8-12. Magicians withdraw.
<i>March:</i>	{	Hail, 9: 13-35. Goshen exempt, v. 26. Pharaoh confesses sin, vs. 27-30.
<i>April:</i>	{	Locusts, 10: 1-20. Pharaoh's servants join in Moses' demands, v. 7. Pharaoh inclined to let them go, v. 8. Confesses sin, vs. 16-18.
		Darkness, 10: 21-29. Light in Israel, vs. 2, 3. Pharaoh's compromise (keeping back flocks and herds). Moses rejects. Pharaoh's wrath, vs. 27-29. Jehovah's directions as to final plague, 11: 1-10.

*Institution of the Passover*, 12: 1-28; 42-51. The beginning of the year changed.

*The Passover*: (1) Time. (2) Selection of the lamb. (3) Size of the household. (4) Time of slaying the lamb. (5) The blood. (6) Time and manner of eating. (7) Deliverance by the blood. (8) An everlasting "memorial." Prophecy of Christ. Eating unleavened bread. Days of convocation, vs. 15-20.

*Destruction of the First-born*, v. 29. Distress and terror, v. 3.

*The Great Deliverance*—Driven out of Egypt; spoil the Egyptians, vs. 31-36.

## II. From Egypt to Sinai.—B. C. 1498, March–April

**Succoth**, ch. 12: 37. Place of rendezvous; number of armed men; mixed multitude (representing a host of two millions). Hurried departure, v. 39. Length of sojourn in Egypt, ch. 12: 40–51. Importance of the deliverance.

**Sanctification of the First-born**, 13: 1, 2. Memorial of the Passover commanded, vs. 3–10. Joseph's commandment concerning his bones (Gen. 50: 25; Heb. 11: 22) not forgotten, 13: 19.

**Chosen Route**, vs. 17, 18. Why the Israelites were turned from the direct route to the circuitous, long, and painful route through the Sinaitic peninsula, Deut. 8: 2; 32: 10, 11; Ps. 107: 7.

(1) They were unprepared for war with the Philistines on the southern border of Canaan, 13: 17.

(2) *The Wall Road*—"the way to Shur" (Gen. 16: 7), a long stretch of desert. It would require a continuous miracle to sustain the people and their flocks.

(3) *The Red Sea Road*, 13: 18. Their need of long discipline before they could conquer the Canaanites. Needed to be a trained nation.

**Etham**. Divine guidance. Pillar of cloud and of fire, 13: 20–22.

**Pi-hahiroth**, 14: 1–4. Pharaoh's pursuit, vs. 5–9. Israelites alarmed and murmur, vs. 10–12. Moses' reassurance, vs. 13, 14. God instructs him, vs. 15–18. Removal of the cloud behind the camp, vs. 19, 20. The Miraculous Passage, vs. 21, 22. Destruction of Egyptians, vs. 23–31. Song of Thanksgiving, 15: 1–21. First National Hymn in Scripture, vs. 2, 6, 7, 11, 13, 17, 18.

**Wilderness of Shur**. Three days, v. 22. Marah ("bitter waters"), vs. 23–26. Elim, wells of water and palm groves, v. 27.

**Wilderness of Sin**, 16: 1–31. Hunger—manna. True bread from Heaven, Jno. 6. Pot of manna laid up before the Lord, 32–36; Heb. 9: 4.

**Rephidim**, 17: 1–7. Lack of water—miraculous supply. Amalek (vs. 8–16), descendants of Esau. First battle with

a hostile nation. Amalek doomed by Jehovah to ultimate extinction for this savage treachery, v. 14. Jehovah-Nissi, vs. 15, 16. Moses' altar. Jethro, 18: 1-12; 2: 18; 18: 1.

Third month: Arrival at Sinai, 19: 1, 2 (150 miles from Red Sea crossing).

*Transactions at Sinai*—the central point of the entire Pentateuch.

## PART II. LEGISLATIVE AND INSTITUTIONAL (Chs. 19-40)

*Keynote*, ch. 19: 1-6. Jehovah's national covenant. (Memorize vs. 3-6.) People's oath of allegiance, vs. 7-9.

Preparation of the people for the giving of the law, vs. 10-15. (Fifty days after the Institution of the Passover.) Sublime terrors, vs. 16-25; Heb. 12: 21. Fearful presence of God. The covenant of the Ten Words, ch. 20: 1-17. The great cornerstone of the world's law. Religion, vs. 1-11. Duties to God. Morals, 12-17. Duties to man. Idolatry forbidden, v. 22. Altar of earth, vs. 24-26.

The Book of the Covenant, chs. 21-24: 7. Sabbath, 23: 12. Annual feasts, 23: 14-19. An angel promised, 23: 20. Ratification of the covenant, ch. 24: 4-6. Sealed with the blood of the sacrifices, Heb. 9: 18, 19. Vision of God, 24: 9-11. (Memorize.) Moses called up into the mount, Heb. 12: 29.

*Directions for the Tabernacle*, chs. 25-31.

*The great apostasy* (the golden calf), ch. 32: 1-6. The offended Jehovah, vs. 7-14. His offer to Moses, v. 10. Moses' wonderful prayer. Three pleas for mercy, vs. 11-14. (Memorize.) The wrathful prophet, vs. 15-19. Breaks the tables of stone—a visible expression of the fact that they had repudiated the covenant. Destroys calf, etc., v. 20. Aaron's weak excuse, vs. 21-24. Their punishment, vs. 26-29. Sublime self-devotion, intercession, forgiveness, vs. 30-35. Jehovah threatens to withdraw personally, ch. 33: 1-3. The temporary tabernacle taken out of the camp by Moses, vs. 7-10. Mediation of Moses, vs. 12-18. Result, vs. 14, 17. Tables renewed, ch. 34: 1-4. Name of the Lord proclaimed, vs. 5-7.

(Memorize.) Entreats God to go with them, vs. 8, 9. The covenant renewed, vs. 10-28. (Memorize v. 10.) Shining of Moses' face, vs. 29-35; 2 Cor. 3: 7, 13, 16.

### THE TABERNACLE

The shadow of heavenly things, Heb. 8: 5. The pattern of things in the heavens, etc., Heb. 9: 23; Ex. 25-28: 43; 36: 1-39: 43.

Tent of meeting (*tabernaculum*, a tent).

Meeting-place of Jehovah, 25: 8; 29: 43, 46; Rev. 21: 3.

Immanuel ("God with us"), Matt. 1: 23; John 1: 14.

Typical of Christ, Heb. 8: 2; 9: 2. In heaven, Rev. 15: 5.

Our bodies, II Cor. 5: 1; II Peter 1: 13.

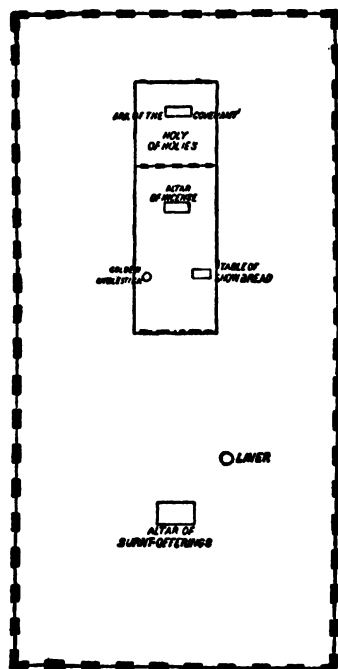
Directions given (B. C. 1498, third to seventh month).

Pattern Divine, ch. 25: 9, 40; 26: 30; 27: 8; Heb. 8: 5. Christ, our Example, I Peter 2: 21-25.

Preparations (B. C. 1498. Seventh month).

Offerings, ch. 25: 3-7. The sum, ch. 38: 21-31.

Givers (willing), ch. 25: 2; 35: 5, 21, 22-29; 36: 5-7. "Value of the gold and silver gifts alone more than \$1,000,000" (Eder-sheim). Artificers and



workmen, ch. 31: 1-6; 35: 30-35; 36: 1-4. (Study the size,

form, various parts, and contents: the use and the spiritual meaning of each.)

*The Court*, ch. 27: 9-19; 38: 9-20. One hundred and fifty feet long, seventy-five feet wide, seven and a half feet high. Enclosed by a screen of pillars and linen curtains.

*Pillars* (60), seven and a half feet high, set in bronze sockets, and firmly held together by silver rods (?) or cords fastened to bronze pins in the ground.

*Curtains* (5). The entrance (east end) was distinguished by a handsome hanging, thirty feet wide, "of blue, and purple [crimson], and scarlet, and fine twined linen, wrought with needlework." No Gentile was admitted. Separation from worldliness. "We cannot come to the throne of God, save through the outer court, and through the sanctuary. Sacrifice and cleansing, illumination and communion; then for those who can receive it, the open vision and the Presence of God," Heb. 10: 19-22. "From the camp to the priests' square; then to the court of the tabernacle—to the Holy Place—to the Holy of Holies."

Tabernacle and Priesthood—types of Christ, Heb. 9, 10.

*Brazen Altar*, ch. 27: 1-8; 40: 6, 29. Burnt offering. Acacia protected from fire by bronze. Seven and a half feet high; hollow; a grating half way up for fire. Corners were horns. Four rings through which staves were passed for carrying. Utensils. "Christ putting away sin, by the sacrifice of Himself," Heb. 9: 26; 10: 10.

*Laver*, ch. 30: 18-21; 38: 8; 40: 7; 30-32. Huge urn rising from a pedestal. Cleansing, Heb. 10: 22. ("Wash me and I shall be whiter than snow." The blood of Christ, Heb. 9: 14. "The blood of the Lamb," Rev. 7: 14.)

*The Tent*—"the dwelling-place of Jehovah," ch. 26: 15-30. Its position was in the middle of the western or back end of the court. Its form and size, thirty cubits (forty-five feet) long, by ten cubits (fifteen feet) wide.

*Walls*—Boards (48), fifteen feet high and twenty-seven inches wide, held together by three series of rods. Each board was set, by tenon and mortise, in two silver sockets sunk in the ground. The latter weighed a talent each (more



than eighty pounds). The foundation alone cost about one-sixth of a million dollars. ("Christ, the Foundation.")

*Coverings*, ch. 26: 1-14. Inside, a curtain of fine linen, blue and purple (crimson), and scarlet, woven with figures of cherubim. Outside, a double covering of rams' skins dyed red, and the skins of seals and porpoises. On the East there were no boards; the opening into the court was hung with tapestry portieres.

*Divisions*, ch. 26: 31-33. "The vail," a curtain hung from four pillars, divided the inner space into two apartments.

(1) *The Holy Place*, Heb. 9: 2, 6. The outer, toward the entrance, was an oblong, ten cubits by twenty, where a priest entered daily to serve the table, the altar of incense, and the candlestick, Heb. 9: 2.

(a) *Golden Candlestick*, ch. 25: 31-39; 26: 35; 40: 24, 25. Beaten into shape from a talent of pure gold, worth \$28,000. It stood on the south side. It was the only light. ("Christ, the Light of the World.") Seven lamps (perfect number), lighted at evening (ch. 27: 21; 30: 7, 8) by the high priest, and burned all night. (Christ in the midst of the seven candlesticks, Rev. 1: 12, 13. "Not by might, nor by power, but by my Spirit saith the Lord.") Oil, ch. 27: 20, 21. Lev. 24: 1-4.

(b) *Table of Shewbread*, ch. 26: 35; 40: 22, 23; Lev. 24: 5-9. Gold-plated table, three feet long, eighteen inches broad, and twenty-seven inches high. It stood on the north side. On it were placed the twelve loaves of bread in two golden dishes. (The consecration of secular life. Prophecy of the Lord's Supper.)

(c) *Altar of Incense*, ch. 30: 1-10, 34-38. Acacia wood overlaid with gold, one-half yard square and a yard high. Horns at the corners. Raised edge around the top, and two golden rings for the staves, by which it was carried. It was placed directly opposite to the ark, though on the other side of "the vail." (Symbol for prayer. Christ, our Great Intercessor.)

(2) *The Most Holy Place—Holy of Holies*, ch. 25: 10-16; Heb. 9: 3-5. The inner (apartment), toward the west, was a perfect cube, ten cubits (fifteen feet) each way (cube, 3,

God's number). Entered only by the high priest, and by him only once a year, Heb. 9: 7-12, 24. It contained the ark.

*The Ark of the Covenant*, ch. 25: 22. A chest of shittim wood, overlaid with gold within and without; three feet nine inches long, two feet three inches broad and deep. About its upper edge was a rim of gold, to hold in place the lid, which was of solid gold. (The estimated value of this lid was \$125,000.) ("This was the central object of the tabernacle, because above it, between the cherubim, flamed forth the visible Presence of God, the mysterious Shekinah.")

*The Mercy Seat*, ch. 25: 17-22; Heb. 9: 5. Over it was the mercy seat of gold, upon which were the cherubim, of one piece with the mercy seat, of pure gold, beaten work.

*Contents of the Ark*, ch. 25: 21; 31: 18; Heb. 9: 4. Tables of testimony, pot of manna, ch. 16: 32-34. Aaron's rod that budded. Vail, described before, ch. 26: 31-33. (God's mercy through Christ Jesus. Forgiveness of sins. The priesthood. Aaron and his sons set apart, ch. 29: 1-44. Consecration.)

*Holy Garments*, ch. 28: 2-4; Colossians 3: 12-14; Rom. 13: 14. (1) Linen tunic, worn underneath all; (2) under girdle; (3) outer robe of blue; around the hem were bells and pomegranates, the bells ringing with his every movement, warning of his approach, that he might avoid ceremonial defilement, and allowing the people to follow their representative with the ear as he passed into the dread Holy of Holies; (4) the ephod, or waistcoat, of gold, blue, purple, scarlet, and fine linen, bearing on his shoulders two pieces of onyx, set in gold, each engraved with the names of half the tribes, showing that the high priest represented the entire nation; (5) the "curious girdle of the ephod," which fastened together the front and back pieces, many-colored and gold wrought; (6) the breastplate, a nine-inch square of linen, upon which shone twelve different gems, each engraved with the name of one of the tribes: Aaron thus bearing the nation on his heart; (7) the mysterious Urim and Thummim, unknown objects placed in the pocket of the breastplate, and used in a way, unknown to us, to learn the will of God; (8) the mitre, a white

linen turban, bearing on its front, attached by a blue cord, the climax of it all (9), the gold plate which was inscribed with the key-words of religion, "Holiness to the Lord."

*Holy Oil.*—The anointing, ch. 30: 23-25; 40: 9-13. (Christ, "the Anointed One," our High Priest, Heb. chs. 7-10.)

**1497.** The tabernacle reared up, ch. 40: 17-33; Heb. 9: 19-23, 24-28; 10: 11-25. Accepted, ch. 40: 34-38. "Divine glory rests upon the tabernacle."

### LEVITICUS (The Great Saviour)

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. 12: 1; II Peter 2: 9.

*Leviticus* (Gr. *Leviticon*), "concerning the Levites."

The directory of worship of the Hebrews, given by Jehovah himself, the Saviour, from the Divine Presence over the mercy seat in the Holy of Holies, Ex. 40: 34, 35; Lev. 1: 1. "The clearest book of Jewish gospel." The key to Leviticus is the Epistle to the Hebrews.

*Time Covered.*—One month and twenty days, Ex. 40: 17; Lev. 9: 1; Num. 10: 11-13.

*Key Verse.*—Ye shall be holy, Lev. 19: 2; 11: 44; 20: 7, 26.

*Key Thoughts.*—Sacrifice, the way to God, 17: 11. Sanctification, the walk with God.

*Analysis.*—

I. Chapters 1-16, The Way to God.

II. Chapters 17-26, The Walk with God.

III. Chapter 27, Appendix on Vows, Tithes, and Things Devoted.

I. The Way to God—The Sacrifices, Ps. 51: 17.

(1) Burnt—All on the altar, Heb. 2: 14.

(2) Meat—Altar and priest, Jno. 4: 34.

(3) Peace—Altar, priest, and offerer, Rev. 3: 20.

(4) Sin—What we are, not do, II Cor. 5: 21.

(5) Trespass—What we do, not are, Rom. 5: 20; I Peter 1: 24.

(a) Against men—Restitution, sacrifice.

(b) Against God—Sacrifice.

*Prominent Ideas.*—

Chapter 1. Sin, death, guilt.

2. Forgiveness, thanksgiving, holiness, communion.

3. Confession, restitution, atonement.

6-8: 7. Directions to priests concerning offerings, Heb. 5: 5-9; 7: 21, 22, 24, 28; 8: 1-4.

8, 9. Consecration of Aaron and his sons, vs. 23, 24.

10. Desecration by Nadab and Abihu.

11-15. Laws of purification.

16. Central chapter—Day of Atonement.

II. 17-26. Sanctification, the law of holiness.

III. 27. Appendix.

*Historical Chapters.*—8. Consecration of Aaron and his sons. 9. The first offering. 10. Nadab and Abihu. 24. Blasphemer stoned.

*Points to be Carefully Studied.*—Without blemish, Heb. 9: 14; I Peter 1: 19. Door of tent. Hand on head, Heb. 10: 11. Make atonement. The priest shall present. Priest offered for himself first of all, Heb. 7: 26-28. Acceptance of the sacrifice, 9: 24.

*Day of Atonement* (Tisri 10th).—Tenth day of the New Year, about October 10th, Lev. 16: 29; Heb. chs. 9, 10. A day of National humiliation, v. 29. The high-priest's entrance into Holy of Holies, Heb. 9: 7; 10: 19. Sin offering for high-priest and his house, Heb. 5: 2; 7: 27, 28; 9: 7. The two goats, Lev. 16: 8-10. Only one offering, Heb. 2: 17; 9: 13, 14; 10: 4; 9: 22, 23, 28; 13: 11. (Prefigures our Lord's death, resurrection, and appearance in the presence of God for us, Heb. 6: 20; Rom. 4: 25.)

*The Lord's Feasts.*—Sabbath, Passover, Pentecost, First Fruits, Tabernacles, Atonement Day, Heb. 9: 22 ("afflict your souls"), Trumpets, Jubilee (no servile work).

*Offerings.*—To make an atonement, Lev. 17: 11. Without the shedding of blood there is no remission, Heb. 9: 22.

1. Burnt, Lev. 1: 3, 4, 5. The blood was poured out on the altar, a token that the life of the worshiper was given to God, Heb. 9: 14; 10: 11; 12: 24.
2. Meat—The idea, thanksgiving to God; frankincense; salt, v. 13.
3. Peace—Fellowship with God—the priest, the worshiper.
4. Sin—Means of conciliation with God. The priest's offering for himself, 4: 3-12; Heb. 5: 2, 3; 7: 27, 28; 9: 7; 10: 10-12; for the people, make an atonement for them, 4: 20; Heb. 2: 17; 13: 11.
5. Trespass—An actual transgression, whether to God or man.

Weakness of law sacrifices—not possible that the blood of bulls and goats should take away sins, Heb. 10: 1-4; wherefore a "body" prepared, vs. 5-10-13. One offering—no more offering, vs. 14-18. Clean through the Word, John 15: 3; 17: 17. Christ Jesus, the Apostle and High Priest of our profession, Heb. 3: 1; Lev. 16: 33, 34. Atonement for: Holy place, 16: 16, 17; Heb. 9: 22, 23. Tabernacle, 16: 16, 17. Altar, 16: 18, 19; Heb. 9: 22, 23. Priests, 16: 11-14. People, 16: 20-28, 33.

*National Humiliation.*—"Ye shall afflict your souls," v. 29. Of cleansing, v. 30; Heb. 9: 13, 14; 10: 1, 2.

High-priest's entrance into the Holy of Holies, 16: 2, 3; Heb. 9: 7. Not without blood (His, Jesus' own blood), Heb. 9: 11-14; 9: 12, 24, 25. Once a year, Lev. 16: 2; Heb. 9: 6, 7. For himself and his house first, Lev. 16: 11-14; Heb. 5: 2, 3; 7: 27, 28; 9: 7. For the people. Two goats—one offering, Lev. 16: 8. The goat for sacrifice, vs. 9, 15; Heb. 2: 17; 5: 2; 9: 7, 28. Within the vail, v. 15; Heb. 6: 19; 9: 3, 7, 12; 10: 19, 20. The scapegoat (living sacrifice), Lev. 16: 20-28; Isa. 53: 6, 11, 12. Burned without the camp, Lev. 16: 27; Heb. 13: 11-13. The unchangeable priesthood, Heb. 7: 24-26. Christ in Heaven itself, Heb. 9: 24. The law of holiness, Lev. 19: 2; 20: 7, 8, 26; 21: 6-8, 15; 22: 9, 16, 32. (The spotless Saviour stands as the head of the sinful race, our Substitute, second Adam. An offering of Himself as both

priest and victim. Perfect the work of redemption by Himself, enter into presence of God for us.)

The Nature of the Atonement, Isa. 53: Vicarious—Made to be sin for us, etc., II Cor. 5: 21. Our griefs, sins, sorrows, transgressions, iniquities, peace, healing, numbered with transgressors, etc. Purpose of God—ch. 53: 4, 6, 10. Christ's Passion—poured out His soul unto death, v. 12. Efficacy of passion—When thou shalt make His soul an offering for sin, v. 10.

### NUMBERS (The Wilderness Book)

The Great Leader (Guide), Num. 9: 17-23.

*Numbers.*—Numberings, at Sinai, ch. 1; in the plains of Moab, 26: 1.

*Time Covered.*—Nearly forty years.

*The Church in the Wilderness.*—Discipline and training.

*Key-verses.*—Ch. 1: 2, "Take ye the sum," etc.; 10: 29, pilgrimage.

*Nature of the Book.*—Historical and military. (a) The marshaling of the people according to their tribe.

(b) Their march from Sinai to the borders of the promised land.

(c) The conquest of the territory on the east side of Jordan.

*Key-thoughts.*—Warfare and wandering.

*Themes.*—God's judgments against sin. (Warfare is the necessary condition of pilgrimage and possession.)

*Divisions.*—(a) In the Wilderness of Sinai, ch. 1: 1-10: 10. From Sinai to Kadesh.

(b) In the Wilderness of Paran, 10: 11-20: 21. In camp at Kadesh.

(c) On the Plains of Moab, 20: 22; 36: 13. From Kadesh to Jordan.

*The Stay at Sinai.*—Arrival, B. C. 1498, third month (May), Ex. 19: 1. Departure, B. C. 1497, second month, twentieth day, Num. 10: 11.

### In the Wilderness of Sinai

**1498. Second Month.** Num. ch. 1: 1-46: Numbering of the tribes, 47-54. Levites exempted for the service of the Lord.

Ch. 2: 1-34: Order in which the tribes were to march and encamp.

Chs. 3, 4: The Levites' service. Tabernacle and camp. (Make a picture, Tabernacle [God] in the midst.) East—A family of worshipers, 3: 38. Moses, Aaron, and his sons. W. S. & N. A tribe (Levi) of workers (Gershon), Kohath, Merari.

#### *A Nation.*

#### *Warriors.*

E. Camp or Standard . . . . .	Judah.	Issachar.	Zebulun.
W. " " . . . . .	Ephraim.	Manasseh.	Benjamin.
N. " " . . . . .	Dan.	Asher.	Naphtali.
S. " " . . . . .	Reuben.	Simeon.	Gad.

Ex. 29: 45: "I will dwell among the children of Israel, and will be their God." Num. 2: 17: "Levites in the midst of the camp . . . every man in his place by their standards."

**1498. Two Months.** Chs. 5, 6: Regulation for lepers; jealousy; Nazarites; Vs. 22-27: Aaronic benediction.

Ch. 7: At the dedication of the tabernacle (Ex. 40: 18), what the princes offered.

Ch. 8: Levites' atonement.

Ch. 9: The Passover again kept, v. 5. Vs. 15-23: The cloud—guidance.

Ch. 10: 1-10: Silver trumpets—their use. Ch. 10: 11-34: Departure from Sinai, vs. 11, 12. Vs. 35, 36: The journey songs of Moses.

### In the Wilderness of Paran—Discipline

**1497. Second Month, Twentieth Day—1458.** Ch. 10: 11; 20: 21. In Camp at Kadesh Ain Qadees, fifty miles south of Beersheba. "An oasis of verdure and beauty, hardly conceivable in such a region" (H. C. Trumbull). From Sinai, 160 or 170 miles, an eleven days' journey. Slow marching

and long rests through the great and terrible wilderness required two or three months en route—July or August, Num. 13:20. Ch. 10:11-13: The journey from Sinai to Paran. Vs. 29-32: Hobab—"Human aid." Vs. 33, 34: Journeyings; guides; the ark of the covenant and pillars of cloud and fire. Vs. 35, 36: Moses' journey songs. Morning and evening prayers. (Numbers is rich in fragments of ancient poetry.) Chants: Ark—Songs from book of wars of Jehovah, 21:14, 15. Song of the well, 21:17, 18.

Ch. 11:1-34—(1) Murmurings. Taberah. Kibroth-hattaavah. (2) Vs. 26-29: Seventy elders—Eldad and Medad. V. 35: Hazeroth.

Ch. 12:1-16—(3) Miriam, Aaron, Moses.

Heb. 3:19.

Ch. 13:1-33: Wilderness of Paran (Kadesh-barnea, v. 26) (Wady-Qadees, an extensive hill-encircled plain, several miles wide. Along middle a water-bed of unusual fertility. Rich fields of wheat and barley.) The twelve spies sent to Canaan.

Ch. 14:1-9—(4) Murmuring. Rebellion. Vs. 11-25: Moses pleads, Ex. 34:5-7 (Intercession). Vs. 26-39: Their doom. Vs. 40-45: Vain repentance. Rash attack.

Ch. 15: Sticks on the sabbath.

Ch. 16—(5): Korah, Dathan, and Abiram.

Ch. 17—(6): Aaron's rod budded.

Heb. 9:13. Chs. 18, 19: Various laws.

Ps. 106; I Cor. 10:4. Ch. 20:1. Gathering of the clans. Death of Miriam. Vs. 2-11—(7): Murmuring. Water from the rock. Vs. 12, 13: Sin of Moses, his punishment.

Ch. 20:14; 21:3: Thirty-eight years of wandering ended. 1459. The forward movement to Palestine—From Kadesh to Jordan. Ch. 20:14-21: Circuit around Edom.

1459. Mt. Hor. Ch. 20:22-29. Aaron's death.

Ch. 21:1-3: Victory over Arad, the Canaanite, 14:40-45. Vs. 4-6—(8): Murmuring. Fiery serpent.

To the Arnon: Jno. 3:14, 15. Vs. 7-9: The brazen serpent, Superstition of, II Kings 18:4. Christ's use of, John 3:14-16. Vs. 10-16: Journeyings. Vs. 17, 18, 19, 20: Song



of the well. Vs. 21-32: Sihon, king of the Amorites. Vs. 33-35: Og, king of Bashan. Wilderness, Ps. 90. Summary of wilderness experience, Ps. 95.

### On the Plains of Moab

1459. Autumn. Ch. 22: Balak, Balaam, Balaam's ass.

Ch. 23: Balaam's first and second blessings.

Ch. 24: Balaam's third and fourth blessings. The star of Jacob's prophecy, 24: 17. References to Balaam, II Peter 2: 14-16; Jude 2.

Shittim. Ch. 25: Baal-Peor (Idolatry—Midianites to be punished). Ch. 26: Numbering, vs. 63-65. Ch. 27: Daughters of Zelophehad. Moses. Joshua. Ch. 31: Punishment of Midian. Balaam and Moab. Ch. 32: Tribes of Reuben and Gad asking for their inheritance east of Jordan. Commission appointed. Ch. 33: Journeyings recapitulated, vs. 50-56. Canaanites to be destroyed. Ch. 34: The borders of the land. (Use map.) Vs. 16-29: Commission to divide land. Ch. 35: Forty-eight cities for Levites. Vs. 6-34: Cities of refuge—six. Ch. 36: Laws for inheritance. Daughters of Zelophehad married.

## DEUTERONOMY

*Deutero-*, second, another; *nomos*, law—"repetition of the law."

### Moses' Farewell to the People of Israel

*Time Covered.*—History of about forty days, Deut. 1: 3; Josh. 4: 19. Deduct Deut. 34: 8.

*Jehovah.*—The covenant-keeping God is the Supreme Lover. "He is thy life," 30: 20.

*Keynotes.*—God's choice of Israel to be a holy people to himself, 7: 6-8; 10: 15. Supreme love to God, the inspiring principle of religion and righteousness, 6: 5.

*Key-word.*—Obedience—the condition of Divine blessing and permanence in future. Used by Jesus: In wilderness

temptation quotes Deut. 8:3; 6:16; 6:13; sums up the whole law, Matt. 22:36-38; Deut. 6:5.

*References to Christ.*—Deut. 18:15-19 (John 1:45; Acts 3:22; 7:37); 21:23 (Gal. 3:13); 30:11-14 (Rom. 10:6-10).

**1459. Divisions.**—Three addresses of Moses. The ecclesiastical, judicial, and political systems of the Jewish nation.

*Appendices.*—Chs. 1-4:40: Recounts their history.

First address: He sets forth God's care in the past as a motive for obedience to his laws. (History of a forty years' journey which might have been made in eleven weeks.)

*Passages to be Noted.*—Choice verses, 1:19 ("that great and terrible wilderness"), 1:46; Edomites, 2:5; Moabites, v. 9; Ammonites, vs. 19, 14, 25; 3:21-28; 4:7, 8, 21, 22, 26; 4:31, 33, 37, 39.

Ch. 4:40; 26:19—Second address: Recalls their laws. Reminds the people of the covenant into which they entered with Jehovah at Sinai, chs. 12-26. The statutes (chs. 5-11) and judgments to be observed in the promised land, and worship in the service of the basket of first fruits. On all may be written, "Holiness to the Lord." Ch. 5:24-32; 6:3-9, 12 ("beware lest thou forget"), 15; 7:6-11, 22, 25; 8:1-5; 9:4-6, 24, 25-29; 10:12-22; 11:2, 7, 12, 24, 25, 26, 29; 12:14, 16, 19, 23, 27; 16:16; 17:14; 18:15-19; 20:1-4; 23:3-6, 7, 8; 25:17-19, Amalek; 26:17-19, a holy people.

Chs. 27-30—Third address: The writing of the law on plastered stones on Mt. Ebal. Solemn taking of the covenant. Blessings (Gerizim), curses (Ebal). Temporal mercies and judgments predicted, with promise of ultimate restoration, 27:5, 6; 28:58, 63-68; 29:1, 5, 29; 30:11-14, 19, 20.

Chs. 31-34—Appendices. (Farewell words celebrating God's righteousness and grace in Israel's history, from the flood to the second coming of Christ.) Ch. 31: Successor of Moses—Joshua. His commission. Delivery of the law to the priests and elders. Charged to read it once in seven years to the assembled people. Ch. 32: Swan song of Moses. Ch. 33: Blessing of Moses (in poetical form).

**1459, February. Mt. Nebo or Pisgah.** Ch. 34: Death of Moses. (How he viewed the land he was not to enter, and

"died there in the land of Moab, according to the word [mouth, kiss] of the Lord," Ps. 116: 15; 31: 9-13, 14, 15, 19, 22, 23, 24, 26; 32: 9-12, 29, 31; 33: 13-17, 27, 29; 34: 10-12. Teaching summed up—"Beware lest we forget."

**Moses on Mt. of Transfiguration.**—Song of Moses and of the Lamb, Rev. 15: 3. "A record of the noble orations of Moses as he stood on the great divide between his earthly and his heavenly life, looking over the past crammed full of great epoch-creating events, every one shining in the light of God, and then turning his gaze upon the future of the people" (Peloubet).

Write a paper on the following topics: Moses' personal history—list of his characteristics and writings. Moses, the servant of God. Moses as prophet—statesman—general—law-giver—poet, Deut. 32, 33; Ps. 90. Orator: Among the few greatest masterpieces of eloquence in the world's history, if not at their head. "Professor Moulton read on three successive days, each at a single sitting, an oration of Demosthenes, Burke, and Deuteronomy; neither of the other two rose to the oratorical level of Moses."

## PERIOD OF THE THEOCRACY

During this period the direction of the affairs of State was solely in the hands of Jehovah himself.

**Time Covered.**—From the death of Moses, 1458, to the appointment of Saul as king, 1102—nearly 400 years.

**Historical Books.**—Contain the history of the Hebrew people as a nation from the death of Moses, its founder, to Malachi, the last of the prophets—about 1100 years. Divided into three periods: (1) Theocracy. (2) Monarchy. (3) Restoration.

**Books.**—Twelve: Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, Esther.

## JOSHUA

*Joshua*, "The Lord is salvation." Hoshea, "salvation," or "help." "Je," for Jehovah (added, Num. 13: 16).

*Date—Place*.—Just before 1430; in the land of Canaan, in the midst of conquest; in a memorial style, from the standpoint of an eye-witness.

*Author*.—Joshua, Ex. 17: 14; Josh. 24: 26.

*Nature of the Book*.—Military history, giving an account of the conquest and division of the land of promise (11: 23; 21: 43-45) under Joshua.

*Time Covered*.—1458-1450—eight years (Beecher); 1434 (Josephus)—about twenty-five years.

*Central Thought*.—Jehovah, the captain of the Lord's host, Josh. 5: 13-15. "More than conquerors," Rom. 8: 37.

*Keynote*.—Be strong and of a good courage, Josh. 1: 6, 9, 18.

*Key-word*.—Inheritance, Heb. 4. Our inheritance incorruptible, I Peter 1: 4. God our inheritance, Num. 18: 20; Deut. 10: 9; 18: 2.

*Personal History*.—Born in Egypt, 1531. Son of Nun. A prince of the tribe of Ephraim. Closely associated with Moses, Ex. 24: 13; 33: 11. Commanded the Israelites in victories over the Amalekites (Ex. 17: 8-16) at Rephidim. Attended Moses in the Mount. Joined Caleb in the minority report of the spies who explored Canaan. Solemnly set apart as Moses' successor (Num. 27: 16-23; Deut. 31: 7, 8; 34: 9) at the age of eighty years. After thirty years of his greatest work he died at Timnath-Serah, aged 110 years, Judges 2: 8.

*Divisions*.—I. Conquest of Canaan, chs. 1-12—Historical, legislative. II. Division of the promised land, chs. 13-22—Geographical. III. Farewell addresses, chs. 23, 24—Hortatory.

*Conquest of Canaan, 1458-1450. A holy war.*

1458. *Fords opp. Jericho*. God's charge to Joshua, ch. 1. "Every place that the sole of your foot," etc. (Appropriating the promises, "According to your faith.") Preparations. Sending spies. Rahab's faith (Heb. 11: 31; Jas. 2: 25), ch. 2. Forward movement, ch. 3. "Ye have not passed this way

heretofore," vs. 4, 11. The ark, the guide. Crossing the Jordan. Memorial stones in Jordan, ch. 4: 9. Memorial monument, vs. 3, 7.

**Gilgal.** Effect on Amorites and Canaanites, ch. 5. Rite of circumcision renewed. Passover celebrated. Manna ceased. Prince of the Host of the Lord appears to Joshua.

**1458. Jericho.** City of palms. Key to Western Palestine, ch. 6. Fall of Jericho. Prophetic curse pronounced on it, I Kings 16: 34.

**Ai.** Israel's defeat. Achan, ch. 7. Ai taken, ch. 8.

**Mt. Ebal.** First altar built.

**Shechem.** Joshua renews the covenant.

**1457. Throughout Palestine.** Combination of kings, ch. 9. Gibeonites' deception. League (Joshua's blunder). Destruction of the five kings, ch. 10. God's assurance, v. 8. Victory of Beth-horon. Apostrophe to the sun and moon, vs. 12-14. (Davis, "Dictionary of the Bible," page 712.)

**1457. Waters of Merom.** Northern campaign, chs. 11, 12. (Read 11: 6, 15.) Joshua's victories. "This generation of Israelites, trained by desert hardness and Sinai laws; led by cloudy, fiery pillar, following their leaders, Moses and Joshua, was the noblest, purest, best-disciplined in all Hebrew history." The bounds of the land not yet conquered, 13: 1-6. Division of the land, vs. 7-19. "An outline sketch of the Divine intention" (Meyer).

Israel had little more than a foothold. Joshua's faith. Neither the seaboard nor the maritime plain was wrested from the Canaanites.

Two Canaanitish centers of power, like islands, were left for generations in the midst of the Israelites, virtually isolating Israelitish tribes into three groups:

(1) Jerusalem, and the Gibeonite towns near it, until David's time: thus Judah and Simeon were, for all practical purposes, isolated from the "hill-country of Ephraim."

(2) The stronghold and barrier of the Plain of Esdraelon, in which were several Canaanitish cities; thus the Joseph tribes were cut off from those which inhabited the hills of Galilee.

**1454. Gilgal.** Caleb's inheritance by lot, ch. 14: 6-15. Supervisors of the division, ch. 14: 1-17: 4. Jebusites not conquered, 15: 63. One lot cast for Ephraim and Manasseh (Joseph) to be side by side, 16: 1-4. Zelophehad's daughters, ch. 17: 3-6. Children of Joseph obtain another lot, vs. 14: 18.

**1453. Shiloh.** Tabernacle set up, ch. 18: 1. Division made, vs. 1-9. Shiloh, the national center and place of sacrifice, vs. 1, 8, 10; 19: 51; 22: 12. Joshua's inheritance, ch. 19: 49-51. Timnath-serah, Mt. Ephraim. Cities of refuge (6), ch. 21: 1-9. Levitical cities (48), ch. 21: 14-42. God's faithfulness to his promise, vs. 43-45. "There failed not ought of any good thing which the Lord had spoken . . . all came to pass." Departure of Trans-Jordanic tribes, ch. 22: 1-9. Build an altar, vs. 10-20. Misunderstanding—embassy—explanation, vs. 21-34. Phinehas-Ed, a witness.

**Shechem.** Joshua's first address. Exhortation, ch. 23. Joshua's farewell address, ch. 24. Historical, chs. 2-13. Renew the covenant, vs. 14-25. The stone witness.

**1450. Timnath-serah.** Death of Joshua, vs. 29, 30. Israel's service, v. 31.

**Shechem.** Joseph's bones, v. 32.

**Mt. Ephraim.** Eleazer, son of Aaron, died and buried.

## JUDGES—The Iron Age of Israel

Historical book (2). Judges, Deliverers, Saviours, 3: 9, 15 (R. V.). "He that overcometh shall inherit all things," Rev. 21: 7.

*Author.*—Unknown. Probably Samuel, continued by other annalists, possibly combined into one harmonious whole by Ezra or Nehemiah.

*Date.*—Date of compilation is uncertain; there were early records and written histories (family memorials), not far from the time of their occurrence. Song of Deborah and Barak. Probably 1060-1042.

*Period of the Book of Judges.*—From the death of Joshua, 1450, to the birth of Samuel, 1171-280 years. Unchronological. Fragmentary.

It is probable that "the oppressions and deliverances were

not successive, but in part contemporaneous." The judges were over particular groups of tribes. *Barak*, in the north of Israel. *Gideon*, in the center. *Jephthah*, on the east of Jordan. *Samson*, in the extreme southwest. Levi, Reuben, and Simeon furnish no judges.

"The annals of this book throw more light upon the real life of the people of Israel than all the historians who have ever written have thrown on the every-day life of Grecians and Romans" (Dean Stanley).

*Religion—Education.*—Shiloh was the central place of religious worship for the whole nation. There were the tabernacle, the ark, the altar for daily sacrifices, and the assembling of the tribes three times a year for the great feasts.

The Levites were scattered through the nation as its religious teachers. Thus were the people bound together as one nation, and separated from all other nations. Every man did that which was right in his own eyes. They were destitute of any strong central administration of government. Decay of faith; corruption of life.

*Keynotes.*—Disobedience. Apostasy, ch. 17: 6; 18: 1; 19: 1ff; 21: 25. The failure to drive out completely the inhabitants of the land, ch. 1: 21, 27-36.

*Key-thoughts.*—Apostasy from God brought its punishment. God in his infinite mercy was ever ready to raise up deliverers when his people cried to him in their trouble, Ps. 106: 44, 45.

*Theme.*—Keep yourselves from idols, I John 5: 21.

*Cycle of Sinning.*—Sin, punishment (oppression), repentance, deliverance.

*Aim.*—Clearly shown, ch. 2: 11-18; 3: 7-9, 11; 4: 1-3, 23, 24.

*Divisions.*—Introduction, ch. 1: 1-2: 5—Retrospective. Deeds of the Judges, ch. 2: 6-16: 31; 2: 6-3: 6 Prospective. Two detached episodes, chs. 17, 18, 19, 20, 21. They apparently belong to the earlier period of the Judges. Phinehas, 20: 28. The song of Deborah (ch. 5) shows their consciousness that they were engaged in a sacred warfare. The day of grace may be sinned away, ch. 10: 10-16.

*Analysis.*—

## AFTER JOSHUA (Chs. 1-3: 6).

Judah, 1: 1-21.

Joseph, vs. 22-29.

The Rest, vs. 30-36.

Jehovah's messenger, 2: 1-5.

The people under Joshua, vs. 6-10.

Synopsis of history, vs. 11-23.

The enemies, 3: 1-6.

## THE JUDGES.

*First Declension* (Ch. 3: 7-11).

- Sin: Neglect of God and turning to idols.  
 Punishment: Oppression, 8 years (1441-1432).  
                   Cushan-rishathaim (King of the Assyrians,  
                   Josephus) (Rameses III, Beecher).  
 Deliverance: Othniel (Kenizzite) (Hebron).  
                   1419. End of *first* 40-year period.

*Second Declension* (Ch. 3: 12-31).

- Sin:  
 Punishment: Eglon, King of Moab, 18 years (1397-1380).  
 Deliverance: Ehud (Benjamin) (Jericho).  
                   1379. End of *second* 40-year period.

*Third Declension* (Chs. 4, 5).

- Sin:  
 Punishment: Jabin, King of Hazor, 20 years (1370-1351).  
 Deliverance: Shamgar (Judah).  
                   Deborah (Mt. Ephraim).  
                   Barak (Kedesh-Naphtali).  
                   1339. End of *third* 40 years (Jud. 5: 31).

*Fourth Declension* (Chs. 6-8: 32).

- Sin:  
 Punishment: Midianites, 7 years (1329-1323).  
 Deliverance: Gideon (West Manasseh).  
                   1299. End of *fourth* 40 years (Jud. 8: 28).

The chronological method changes, the dates being henceforth given in terms of the years of the ruling judge, and no longer in terms of 40 years.—Beecher.



*Fifth Declension* (Chs. 8: 33-10: 5).

- Sin: Baalim, 8: 33-35.  
 Punishment: Abimelech (Shechem), 9: 56, 57 (1298-1296).  
 Deliverance: Tola (Issachar), 23 years (1295-1273).  
 Jair (Gilead), 22 years (1272-1251).

*Seventh Declension* (Chs. 10: 6-12: 15).

- |              |  |                |
|--------------|--|----------------|
| Sin:         | Idolatry multiplied, 10: 6.            |                |
| Punishment:  | Philistines (Ammon), v. 7 .            |                |
| Deliverance: | Jephthah (Gilead), 6 years (1212-1207) | } East Israel. |
|              | Ibzan (Bethlehem), 7 years (1206-1200) |                |
|              | Elon (Zebulun), 10 years (1199-1190)   |                |
|              | Abdon (Ephraim), 8 years (1189-1182)   |                |

*Sixth Declension* (Chs. 13-16).

- Sin:  
 Punishment: Philistines }  
 Deliverance: Samson (Dan), 20 years (1250-1231) } West Israel.

## APPENDIX.

*Micah* (Chs. 17, 18).

Micah's idolatry, ch. 17.

Punishment by Danites, ch. 18.

*The Levite* (Chs. 19-21).

The outrage, ch. 19.

War between Israel and Benjamin, ch. 20.

Preservation of Benjamin, ch. 21.

## RUTH

Historical book (3). Ruth, "the companion" or Rose of Moab. A beautiful pastoral drama.

*Author—Date.*—Unknown. After the time of David and before the exile.

*Historical Setting.*—Light in dark times. Belongs to the time of the Judges, possibly Gideon, or to the judgeship of Eli, 1181-1142. Connects the period of the Judges with the

Monarchy, and supplies an important link in the ancestry of David.

*Time Covered.*—Ten years.

*Contents.*—Ruth deciding for the Lord, ch. 1: 16, 17. Ruth reaping with the Lord, ch. 2: 3, 12. Ruth resting in the Lord, ch. 3. Ruth rewarded by the Lord, ch. 4: 18-22.

We see in it piety, love, consecration, happy family life, and domestic virtues. The nation was, on the whole, growing better; there was, under the troubled surface, many a pure, loving, religious life.

*Value of the Book.*—(1) Character of Boaz, Deut. 25: 5, 6; Lev. 25: 25-28, 47, 50. (2) Jewish land system. (3) Not of the chosen race, yet the ancestress of David and of Jesus Christ, Matt. 1: 2-6. (4) Anticipates the words of Christ (Matt. 8: 11)—the calling of the Gentiles.

## THEOCRACY TO MONARCHY

### Samuel, the Founder of the Kingdom, the Connecting Link

Historical book (4). I Samuel.

*Author—Date.*—Not positively known. Chs. 1-24, written by Samuel, the prominent actor therein. The remainder probably written by the prophets Nathan and Gad (I Chron. 29: 29), 976-640.

*Time Covered.*—About eighty years.

*Language.*—Pure Hebrew prose.

*Divisions.*—I. Transactions under Eli's judgeship. II. History of Israel under Samuel's judgeship. III. History of Saul and his reign.

*Samuel*, "asked of God."

*Early Life.*—

1171. **Ramah.** Birth. Consecration to the Lord's service, ch. 1-2: 10. Hannah (Mary's) song, Luke 1: 46-55. Youth.

**Shiloh.** Caring for the temple (two to twelve years old), ch. 2: 12-3: 18.

1168. **Shiloh.** The faithless sons of Eli, ch. 2: 12-17, 22-36. The boy Samuel's service in temple, 2: 18, 19.

1160. The Lord reveals Himself to him (call), 3: 1-18. Doom on the priestly house of Eli.

### **Samuel, the Seer (Prophet), Founder of the Prophetic Order**

1159. Shiloh. Twelve to thirty-two years old, ch. 3: 19-21.

1142. Ebenezer. Judgment on Eli's house. Israel's defeat. Ark of God taken. Death of Eli (ninety-eight years old). Ichabod, ch. 4.

Philistia. The Ark of God, ch. 5: 6-18.

Kirjath-jearim. The Ark of God restored, ch. 6: 19-7: 2.

1121. The upright Judge.

Mizpeh. National religious reformation, ch. 7: 3-9.

Ebenezer. Philistines defeated. Ebenezer, "stone of help," ch. 7: 10-14. The memorial, twelfth verse. Annual circuits. Founds the schools of the prophets, 7: 15-17; 10: 10.

Beersheba. His sons. Subordinate judges, ch. 8: 1-3.

1102. Founder of the kingdom.

Ramah. Israelites demand a king. Samuel's protest, ch. 8: 4-22. Request granted. God's second best, vs. 9, 22.

Zuph (Ramah). Providential guidance, ch. 9: 1-27. Saul anointed king, ch. 10: 1-16.

Mizpeh. Saul elected king by lot, vs. 17-27.

1102. Gilgal. Saul's coronation, ch. 11: 1-15.

### **The King's Inspired Counselor (Prophet and Priest)**

1088. Gilgal. Samuel's farewell address, ch. 12: 1-25. Saul warned, ch. 13: 1-15.

1078. Gilgal. Announces Saul's rejection, ch. 15: 1-35.

1077. Bethlehem. Anoints David, ch. 16: 1-13.

1065. Ramah. Death of Samuel, aged one hundred and five years, ch. 25: 1; 28: 3.

(Use the map for all locations and incidents thereat. Study the times, political and religious. Mark the verses which exhibit the great qualities of Samuel. Make a clear outline of Samuel's mission. Note special expressions. Discuss chief practical points.)

## THE HEBREW MONARCHY

Founded in Saul, 1192. Captivity of Judah, 586.

*Divisions.*—The United Kingdom, 1102–972. Reigns of Saul, David, Solomon. The Divided Kingdom, 982–586. From reign of Rehoboam to Zedekiah.

## THE UNITED KINGDOM

## REIGN OF SAUL (1102–1063)

*Preparations of Saul for Kingship.*—Tribe, I Samuel 9: 1. Personal fitness. Chosen of God. Natural characteristics. Influences of God's Spirit, I Samuel 6, 10.

**Ramah.** Anointed king, ch. 10: 1–16.

**1102.** Gilgal. Coronation, ch. 11: 1–15. Inauguration festival. Campaign against the Philistines. Jonathan struck the first blow, ch. 13: 1–22. Saul tested, 10: 8; 13: 8, 9. Rejection of his house as the permanent dynasty of Israel, vs. 13, 14.

**1085.** Michmash. "The Lord saved Israel," 14: 23. Jonathan's exploit, 13: 23; 14: 23. Saul's rash oath. Jonathan's episode, ch. 14: 24–46.

**1078.** The Amalekites, ch. 15: 1–35 (Ex. 17: 8–16; Num. 14: 45; 24: 20; Deut. 25: 17–19; Judges 3: 13; 6: 3). Saul rejected from being king, vs. 23–31. Heart of Samuel's teaching, v. 22. Impress Saul's opportunities, his failure through self-will, disobedience, and shallow religious life. Saul's decline, working out his own destiny.

**1077.** Beth-lehem. The new dynasty. David anointed, ch. 16: 1–13.

**1074.** Gibeah. Saul's melancholy. David's music, vs. 14–23.

**1073.** Valley of Elah. David and Goliath, ch. 17.

**Gibeah.** Saul's insane jealousy of David, ch. 18: 24, 26. His attempts on David's life, ch. 18: 10, 11, 17–27; 19: 19–24. Knowingly resisting God's will, 18: 12, 28; 24: 20, 21; 26: 25.

1063. **Mt. Gilboa.** Saul's death, chs. 28, 31. Jabesh-gilead, vs. 11-13.

### REIGN OF DAVID (1063-1022)

II Sam'l 1-24; I Chron. 1-29: 30.

The books of Samuel exhibit the rise and growth of institutions which fitted Israel to fulfil its calling in God's plan of redemption.

(a) The line (dynasty) of David, with promise, II Sam'l 5: 17; 7: 29.

(b) Prophecy assumes prominence.

(c) Writers of history, I Chron. 29: 29 (R. V.); II Chron. 9: 29.

(d) Music and poetry associated with the prophetic order.

*David.*—"The man who was raised up on high." "The anointed of the God of Jacob." "The Sweet Psalmist of Israel," I Sam'l 23: 1. "The Lord hath sought him a man after his own heart," ch. 13: 13, 14.

*Training for the Kingdom.*—Youth. Ancestry, Ruth 4: 14-22; Matt. 1: 2-6. Jesse's sons, I Sam'l 17: 12; I Chron. 2: 13-15. Daughters and their sons, I Chron. 2: 16, 17. Occupation—Shepherd, I Sam'l 16: 11; 17: 28. Musician, I Sam'l 16: 18. Home life, ch. 16: 6-12; 17: 12-29. Use of sling. Conquers Goliath, ch. 17: 1-58.

1077. **Bethlehem.** Anointed secretly as king. Poet. Psalms reflecting David's youth are: Ps. 8: The Midnight Hymn. Ps. 19: The Sunrise Hymn. Ps. 23: The Shepherd Hymn. Ps. 29: Seven Thunders Psalm.

Students will make a careful study of a Divine biography marked out for David's life. Natural endowments, home-training, communion with God, I Sam'l 18: 12. Influence of nature, undaunted courage, talent for music and poetry, which led him to the court of Saul; and also to organize orchestras and choirs for the service of God; also the first great hymn-book. God began by these means to work out his great design for David and the kingdom.

**1074. Court Life.—**

**Gibeah.** Musician; drives evil spirit away from Saul, I Sam'l 16: 14-23. Saul's envy, jealousy, murderous spirit, ch. 18: 1-30. David's growing popularity, vs. 5-8, 16, 30. Conduct, vs. 14-18. The ideal friendship, Jonathan (Crown Prince) and David, ch. 19. I Sam'l 18: 1-4; 19: 1-7; 20: 1-42; 23: 14-18. The "friendship covenant," ch. 20: 12-17; 23: 42; John 15: 13-15. Driven from Saul's court by Saul's murderous plots.

**1068. Exile Life.** Ramah, ch. 19: 18-24. Nob, 21: 1-9; Ps. 52. Gath (Achish), ch. 21: 10-15; Ps. 34, 56. Cave of Adullam, ch. 22: 1; Ps. 57, 142. Mizpeh of Moab, 22: 3, 4. Forest of Hareth, v. 5. Keilah, 23: 1-13. Wilderness of Ziph, vs. 14-28; Ps. 54. Engedi ("Spring of the Goats"), v. 29; 24: 22; Ps. 57, 142. Wilderness of Paran, ch. 25: 1-43. Wilderness of Ziph, ch. 26: 1-25. Gath (Achish) begs Ziklag (vs. 6, 7), ch. 27: 1-28: 2. Aphek, ch. 29: 1-11. Ziklag, ch. 30: 1-31. Spoils, vs. 21-31.

(Make a map of David's "exile" journeys, studying the incidents at each place, noting the two instances of David sparing Saul's life.) David's Band of Men, I Sam'l 22: 2; 23: 13; 27: 2; I Chron. 12: 1-22.

**1063. Ziklag.** Tidings of Saul's death. Mourning for him, II Sam'l 1: 1-16. The Song of the Bow, I Sam'l 18: 4. David seeks Jehovah's direction, II Sam'l 2: 1-3 (Jas. 1: 5).

**1063. King over Judah.**

**Hebron.** Anointed king, II Sam'l 2: 4. Message to Jabesh-Gilead, vs. 5-7. Civil war, ch. 2: 5-4: 2.

**1055. King over all Israel.**

**Hebron.** Coronation ceremonies, II Sam'l 5: 1-5; I Chron. 11: 1-3; 12: 23-40. New capital. The castle of Zion taken from the Jebusites by Joab's valor, II Sam'l 5: 7-9; II Chron. 11: 4-9; Judges 1: 21.

One of the three supreme cities in the world's history, the religious capital and symbol for all time of the kingdom of God was David's choice for his capital—Jerusalem. "As a military post, it was unrivaled. It stood on a rocky plateau, surrounded on three sides by deep ravines, forming a natural

fortress of almost impregnable strength" (Cambridge Bible). It was the Gibraltar of Palestine. Jerusalem thus became both the religious and the civil capital of Israel, inaugurating a new epoch in the nation's history.

*David's Reign in Jerusalem.*—" (1) Wars and conquests, fourteen years. (2) Rest and upbuilding, seven years. (3) Domestic troubles, twelve years" (Professor Beecher).

Wars and Conquests: David's mighty men, I Chron. 11: 11-47. Exploit of the dauntless three, ch. 14: 8-17.

*End of the Philistine Supremacy.*—"The extension of the kingdom under David and Solomon was aided by the condition of affairs in the two great nations. Egypt on the southwest, and Assyria and Babylon on the northeast, from one or the other of which regions most of Israel's enemies came. Professor Rogers tells us it was a time of internal dissensions and Eastern wars, both in Babylonia and Assyria—a period of weakness and decay in Assyria." A revival of religious life.

1042. The ark brought from Kirjath-jearim, I Chron. chs. 13, 14, 15. Uzzah. David's mistake. Obed-edom, II Sam'l ch. 6. David prepares a place for the ark, I Chron. 15: 1. Carriage by the Levites. Procession of Levites, singers, musicians. Processional hymn, Ps. 24. Written for the occasion, I Chron. 16: 8-36. (It is placed among Psalms 105, 96, 106.) "Seven choirs of singers and musicians, Josephus tells us, preceded the ark, singing the psalm antiphonally."

Feast of dedication, I Chron. 16: 1-6. "From this time a liturgy, with hymns and responses by the people, was used in the temple and synagogues." Other psalms referring to this occasion are Ps. 15, 68, 78, 101.

Where the ark was placed, I Chron. 15: 1; 16: 1; II Sam'l 6: 17-19. "It was the greatest day of David's life. Its significance in his career is marked by his own preëminent position—conqueror, poet, musician, priest in one. . . . It was felt to be a turning-point in the history of the nation. David was on that day the founder, not of freedom only, but of an empire; not of religion only, but of a church and com-

monwealth" (Stanley). Appointment for continual ministry, I Chron. 16: 37-47.

**1041. Jerusalem.** God's covenant with David. "The sure mercies of David." Eternal dominion, II Sam'l 7: 1-29; I Chron. 17: 1-27. "Great David's greater Son." (The posterity of David could only last forever by running out in a person who lives forever; that is, in the Messiah and his kingdom—Keil—Jerusalem at this time. David's palace was situated on Ophel, the high plateau, south of the temple platform, the Eastern hill of Jerusalem. Encompassed by fortifications, with a solid tower projecting from them. Within the walls stood the stronghold, the small house of David, the house of the Gibborim, with some other buildings, and close to the King's house, the Tent of the Ark. "The personal drama is never again so vivid in Jerusalem as it is while David is the hero.")

Read David's prayer and thanksgiving. "For Jonathan's sake," II Sam'l 9: 1-13. David's foreign conquests, II Sam'l chs. 8, 10; I Chron. 18, 19, 20. Spoils of war dedicated to the Lord, 8: 11, 12.

**1043. Domestic troubles.** Fall and repentance, II Sam'l 11: 1-12: 24; Ps. 51, 52. Announcement of the "Avenging Sword," ch. 12: 10-12.

**1034. David's chastisement.** Amnon, II Sam'l 13: 1-14: 33.

**1032. Absalom kills Amnon.** In exile. In Jerusalem. Plotting.

**1025. Pestilence.** Census, II Sam'l 24: 1-25. Angel of the Lord by the threshingfloor of Araunah. The threshing-floor bought. Altar built there, I Chron. 21: 1-25. David's thanksgiving hymn, II Sam'l 22.

**1023. Absalom's rebellion,** II Sam'l 15: 1-16: 23. Note the procession of woe: "the ark" sent back, vs. 16, 17, 19, 22, 23, 30. David's prayer against the counsel of Ahithophel, Hushai, Ziba, Shimei—Ahithophel's counsel, as "the oracles of God defeated by Hushai," ch. 17.

**Mahanaim.** David-Barzillai, vs. 24, 27, 29.

**Gilead.** Absalom. Amasa, vs. 25, 26. Wood of Ephraim. Death of Absalom. David's grief. Revolt of Sheba.



**Jerusalem.** David restored to the throne, ch. 19: 1-20: 26. Famine. Saul's national sin (Gibeonites) atoned for. Rizpah, ch. 21: 1-14.

**1023.** David's last days. Last hymn, II Sam'l 23: 1-39. Adonijah's usurpation, I Kings 1: 5-53. Solomon anointed king, vs. 32, 40. Ratification assembly, I Chron. 28: 1-29: 22. Declares Jehovah's goodness. Charge to Solomon—encourages him to build the temple—gives him the patterns. Materials of gold, silver, and precious stone David had prepared for it. Leads princes and people to make large offerings willingly. Thanksgiving and prayer. Response of the people. Last charge to Solomon (personal), I Kings 2: 1-9. Death, vs. 26-30. Buried, I Kings 2: 10.

" David's psalms had ne'er been sung,  
If David's heart had not been wrung."

Early life: Shepherd, Ps. 8, 19, 23, 29.

Court life: Persecution by Saul, Ps. 5, 41, 59, 69, 140.

Exile life: Ps. 7, 34, 52, 54, 56, 57, 59, 142.

Deliverance from all enemies, Ps. 18. Joab's victory over Edom in the valley of salt, Ps. 60. Bitter anguish for sin, Ps. 38, 6, 51. Blessedness of pardon, Ps. 32. Festival occasions, Ps. 13, 20, 21, 24, 68, 122. Flight from Absalom, Ps. 3, 4, 26, 27, 28, 55, 62, 63.

*Messianic.*—(a) Royal, Ps. 2, 18, 20, 45, 61, 72, 110. (b) Passion, Ps. 22, 69, 109, 35, 41, 55.

## THE BOOKS OF KINGS

Originally one book, but was divided in the Septuagint into two—I and II Kings.

*The Regal Period of Israelite History.*—Political. From the death of David, 1022 (the accession of Solomon), to the Babylonian captivity, 586—a period of 436 years.

*Authorship.*—The unity of purpose, of language, of history, without any break, proves one writer or compiler—Jeremiah or Ezra.

*Sources and Materials.*—State annals, official records:

(1) "The Book of the Acts of Solomon" (I Kings 11:41). (2) "The Chronicles of the Kings of Judah" (I Kings 14:29, etc.), quoted fifteen times. (3) "The Book of the Chronicles of the Kings of Israel" (I Kings 14:19, etc.), quoted seventeen times. In addition, the separate works of the several prophets of those times were probably used.

*Date of Composition.*—Not earlier than 562 (II Kings 25:27), nor later than 536 (close of the exile, to which there is no reference).

*Plan.*—To show the growth and decay of the kingdom, and to indicate the influences which controlled the history. To exhibit the nature of the divine government under which the people were placed, and the development of their religious life. One fundamental point is never lost sight of: God's promise of perpetuity to the house of David (repeated in I Kings 11:4; 11:34-39; 15:4, 5; II Kings 8:19; 19:34; 20:6) down to the very close, when a gleam of hope shines through the exile (II Kings 25:27-30).

*Central Thought.*—The promise is the thread running through the history from Solomon to the captivity.

"He rules the world with truth and grace,  
And makes the nations prove  
The glories of His righteousness  
And wonders of His love."

*Divisions.*—(1) Reign of Solomon. The undivided kingdom at its greatest height of power (I Kings 1:11). (2) The co-existing kingdoms of Judah and Israel (I Kings 12; II Kings 17). (3) The kingdom of Judah until the Babylonian exile (II Kings 18-25).

*The Prophetic Office.*—Assumed special prominence. The prophets were the privy councillors of kings, the historians of the nation, the instructors of the people. The writings of the prophets of this period are of special value, being contemporaneous documents bearing upon those very matters which are represented as most vital in the history.

*Authenticity.*—The Divine authority is attested by the many predictions they contain. Confirmed by the corresponding

testimonies of ancient profane writers. The accuracy of the books has been confirmed by the monuments, particularly those of Assyria.

*Contents.*—Should be studied in connection with the parallel passages in Chronicles, and the later part with the contemporary prophets. The history is a conflict between faith and infidelity, between the worship of Jehovah, the Supreme Eternal Source of Life, and Baal, the personification of the powers of nature.

*Special Prayers.*—I Kings 17: 20; 18: 36, 37; 19: 4; 3: 6-9; 8: 23-61.

### THE BOOKS OF CHRONICLES (Ecclesiastical)

I and II Chronicles form one book among the ancient Jews, and are called "The Acts or Annals of the Days," *i. e.*, diaries or journals. In the Greek and Latin Bibles they are called "the things omitted." St. Jerome named them "Chronicles," "a chronicle of the whole of sacred history."

*Authorship.*—Jewish tradition ascribes the compilation to Ezra, in part, at least, from the same sources as Kings, the various annals of the monarchy. More sources are given for the materials of Chronicles than for any other book of the Bible. Samuel—Kings, state annals, called Book of the Chronicles of the Kings, a series of prophetic monographs of Nathan, Samuel, Gad, Ahijah, Iddo, Jehu, Isaiah. The Historical Books of Scripture from Genesis to Ruth.

*Date.*—Probably 588.

*Object.*—In view of the wants of the exiles returned from Babylon the writer aims—

I. To fix the genealogy of the Hebrews, that the line of the Messiah might not be in confusion.

II. To describe the original distribution of the lands among the tribes and families, that to each the ancient inheritance might revert.

III. The maintenance of the temple service and of the payment of tithes required strict proof of hereditary descent on the part of the officiating priests and Levites. Its purpose

was to inspire the restored exiles with the principles by which alone the nation could prosper, and encourage them in faithfulness to God and to walk in the ways of religion, morals, happiness, and peace.

*Contents.*—Part I (I Chron. 1-9): Genealogical tables and the settlements of the various tribes.

Part II (I Chron. 10-29): History of David's reign.

Part III (II Chron. 1-9): Reign of Solomon.

Part IV (II Chron. 10-36): History of the kings of Judah up to the captivity.

They are an abridgment of the whole of the sacred history from Adam down to the Restoration, more especially tracing the history of the Hebrew nation from its origin.

*Time Covered.*—About 3500 years (not less than 3468 years). An ecclesiastical history here begins, which continues unbroken to the end of the book of Nehemiah.

*Omissions.*—I. The history of Israel is significantly omitted, save as essentially connected with the kingdom of Judah.

II. All record of the sinful acts and conquered misfortunes of David's reign.

III. Solomon's judgment, administration, and sin.

IV. The matters connected with Hadad and Rezin.

*Characteristics.*—A peculiar stress on religious observance. The details of the temple worship. The arrangements of the courses of the priests. A constant desire to ascribe all the events narrated to the Divine agency. The Divine favor is directly dependent on the faithfulness of rulers and people to the original covenant. Divine punishment is the natural result of unfaithfulness.

*Note the Special Prayers.*—I Chron. 4: 10; 29: 10-19; II Chron. 14: 11; 30: 18, 19; 20: 6-12.

## REIGN OF SOLOMON (1022-982)

### *The Golden Age of Israel*

"The kingdom had reached its highest glory and widest extent at the death of David. The fullest development of

material prosperity and greatest splendor are associated with the reign of Solomon."

*Solomon*, "The Peaceful," I Chron. 22:9. *Jedediah*, "Beloved of the Lord" (name given by Nathan), II Sam'l 12:25.

*Birth*.—About 1041, in Jerusalem. The first son of David and Bathsheba after their legal marriage.

*Training*.—"He was placed under the care and training of the prophet Nathan, a faithful, pure, and wise teacher. He would be brought up thus in the religion and learning of the Jews.

*The Reign of Solomon*, I Kings chs. 1-11; II Chron. 1-9.

*Solomon's Accession*.—Adonijah's usurpation and failure, I Kings 1:5-53. Solomon anointed king, vs. 33-39; I Chron. 23:1; 28:5. Ratification assembly, I Chron. 28:1-10.

*David's Charge to Solomon*, I Kings 2:1-11; I Chron. 22:6-16; 28:9, 10, 20. Adonijah, Joab, Shimei, Barzillai, vs. 12-46.

*Alliance with Egypt*. Marries Pharaoh's daughter, ch. 3:1.

*Gibeon*. Five or six miles north of Jerusalem, II Chron. 1:1-5. Great religious assembly. Solomon's offering, I Kings 3:4. The Lord appears (first) to Solomon, ch. 3:5-15; II Chron. 1:7-12. His choice of wisdom. Tested, 3:16-28. (Matt. 6:33.)

*The Grandeur of the Kingdom*.—Organized government, administrative ability. Princes, I Kings 4:1-6. Commissary department, vs. 7-19, 22, 23. Stables, vs. 26-28. Peace, vs. 20, 25. Extent of the kingdom, vs. 21, 24. (Draw a map.) Strength and wealth, II Chron. 1:13-17. Wisdom, I Kings 4:29-34; 5:7, 12; 10:23, 24; II Chron. 9:22, 23. These passages show the general scope of his wisdom and the fame thereof, and his scientific and literary knowledge. "The first great naturalist of the world." "The founder of Hebrew architecture, he was also the father of Hebrew philosophy." Proverbs. Ecclesiastes. "From the oratory of David we now proceed to the school of Solomon, to find in the son of the greatest of theologians the first of philosophers" (Michaelis). Poetry, Ps. 72, 127. Song of songs.

"The reign of Solomon has sometimes been called the

Augustan Age of the Jewish nation. Solomon was not only its Augustus, but its Aristotle. A new world of thought was opened to the Israelites. The curtain which divided them from the surrounding nations was suddenly rent asunder. The wonders of Egypt, the commerce of Tyre, the romance of Arabia, nay, it is even possible the Homeric age of Greece, became visible" (Stanley).

A greater than Solomon, Matt. 12:42. Christ, the wisdom of God and the power of God, Prov. ch. 8; I Cor. 1:1-24; 2:6, 7; Col. 2:3; I Cor. 1:30.

*New Religious Era.*—In the midst of the greatest national prosperity and the widest extent of territory came also a new religious era, one of the most important in the history of the nation.

**Solomon's Temple.**—David the proposer, II Sam'l 7:2; I Chron. 17:1. Not permitted the honor of building, II Sam'l 7:5, 12, 13; I Kings 5:3; I Kings 8:17, 18; I Chron. 28:3. David's throne established forever, II Sam'l 7:16. Solomon, the founder, chosen of God, I Chron. 28:10. The pattern the Lord made. . . . 28:19. Gifts: David's, I Chron. 29:1-5; people's, vs. 6-9.

"David had gathered immense sums of gold and silver, worth hundreds of millions of dollars, besides iron and brass beyond counting, and cedar from Mt. Lebanon and marble building stones." Determined purpose, II Chron. 2:1. The glory of Israel was its religion. (The temple is the one remnant of Hebrew architecture. The best model of the temple was placed in the school at Northfield, Mass., and a fine booklet (model, etc.) can be obtained at the bookstore there.)

*Purpose.*—An eternal dwelling-place of Jehovah. (Christ, the true Temple.) To unify the nation and the worship of Jehovah, one place, chosen by Jehovah. Hiram, king of Tyre ("ever a lover of David"), I Kings 5:1.

Solomon's message, II Chron. 2:3-10. "Answered in writing," vs. 11-16; I Kings 5:7-11. League, v. 12. Their workmen, vs. 13-17. Began to build, II Chron. 3:1. The site, v. 1; II Sam'l 24:17-25; I Chron. 21:18-30. "The

rugged top of Moriah was leveled with immense labor; its sides, which to the east and south were precipitous, were faced with a wall of stone, built up perpendicular from the bottom of the valley, so as to appear to those who looked down of most terrific height—a work of prodigious skill and labor, as the immense stones were strongly mortised together and wedged into the rock" (Milman). (Christ, the foundation, I Cor. 3:11.) "Probably the platform constructed by Solomon's engineers was an area of about 12 acres, or a quadrangle of 900 feet by 600" (James Sime).

*Its Size and Shape.*—"In all its dimensions—length, breadth, and height—the sanctuary itself was exactly double those of the tabernacle" ("Pulpit Commentary").

*The Ground Plan.*—(Students will make diagrams.) Porch. Holy Place. Holy of Holies. Chambers for the priests, I Kings 6:5-10. Secular and business side of life. Pillars in front of the porch, I Kings 7:21; II Chron. 3:17. Jachin and Boaz. Conscience and will.

*Outer Court,* I Kings 8:64; II Chron. 7:7. Free to all people. They come under the influences of pure religion.

*Inner Court,* I Kings 6:36 (the court of the priests), II Chron. 4:9. In this court were: (1) The great brazen altar of sacrifice, II Chron. 4:1. Sacrifice for sin, atonement. Consecration. (2) The great brazen sea on twelve brass oxen, II Chron. 4:2-5. (3) Ten lavers, II Chron. 4:6. (The "washing of regeneration.")

*Porch*—entrance to the Divine life.

*Holy Place,* II Chron. 3:5; I Kings 6:16. (1) Ten candlesticks, II Chron. 4:7. (Light, spiritual.) (2) Ten tables, II Chron. 4:8. (Bread of life.) (3) Altar of incense, v. 19, I Kings 7:48. (Prayer.) Vail, II Chron. 3:14.

*Holy of Holies.*—(1) Cherubim, II Chron. 3:10-13. (2) Ark of the covenant, II Chron. 5:7-10. (God's abiding presence; holy covenant of mercy; perfect law.) Reverent quiet of the work, I Kings 6:7. Building of souls; silent forces. Quarries—the world, living stones. Time of building, I Kings 7:37, 38. Dedicated treasures, I Kings 7:51; II Chron. 5:1.

*Magnificence.*—"Alone and isolated in its grandeur stood the temple mount. Terrace upon terrace its courts rose, till, high above the city, withing the enclosure of marble cloisters, the temple itself stood out, a mass of snowy marble and of gold, glittering in the sunlight against the half-encircling green background of Olivet. . . . Nor has there been in ancient or modern times a sacred building equal to the temple, whether for situation or magnificence" (Edersheim).

*Dedication Ceremonies*, I Kings ch. 8; II Chron. chs. 5, 6, 7. Bringing the ark of the covenant into the temple (8: 1-11) and the tabernacle of the congregation. The procession, II Chron. 5: 4-6. The great orchestra and chorus of 4000 musicians and singers chanting such as Ps. 47, 98, 99, 107, 118, 136, on the theme, "For his mercy endureth forever." Placing the ark into the Holy of Holies, vs. 11-14. "It came to pass" . . . "that then the cloud filled the house of the Lord." His acceptance, II Chron. ch. 6. Sentences, the king facing the sanctuary (vs. 1, 2), turns and blesses the congregation, all standing, v. 3. Address by Solomon standing, vs. 4-11. Dedictory prayer kneeling, vs. 14-40 (v. 13). Conception of God, vs. 14-21. "Arise, O God," vs. 41, 42 (Ps. 132). Fire descended, the glory filled the house, ch. 7: 1-3. "For His mercy endureth forever," by the congregation. Closing address (I Kings 8: 54-61) standing. (Professor Willis J. Beecher's arrangement.)

Solemn sacrifice. Feast of Tabernacles. Feast of Dedication of Altar, 7: 4-11. The Lord appears (second) to Solomon, I Kings 9: 1-9; II Chron. 7: 12-22. A conditional covenant.

*The Glories of Solomon's Reign.*—Besides the temple, the royal palaces, I Kings 7: 1; II Chron. 8: 1. The house of the forest of Lebanon, I Kings 7: 2-7.

*Enlargement and Beautifying of Jerusalem*, I Kings 9: 24; 11: 27. (Millo refers to a fortress or castle, probably one of the defenses of Jerusalem, as its only vulnerable point on the north.)

*Waterworks.*—Costly and magnificent covered aqueducts, the first known in history. "This water supply enabled Jerusalem to endure long and obstinate sieges."



*Fortresses.*—The whole territory was protected for the first time by strongholds. The tower of David, near the house of the forest, shone with a glory beyond any other, from the number and variety of its glittering ornaments, I Kings 10: 16, 17; II Chron. 9: 15, 16.

*The Navy and Commerce.*—"By the league with Tyre, Solomon had a wide-extended commerce. Their ships sailed as far west as Spain, perhaps beyond, along the coast of France to the British Isles, southward along the African shore, probably to the gold coast, down to the Red Sea, along the shores of Arabia and eastern Africa and the Persian Gulf, and without doubt to some part of India. There was inland commerce with Egypt, and caravans across the Arabian desert," I Kings 4: 26; 10: 26-29; II Chron. 1: 14-17.

*Revenue and Splendors,* I Kings 10: 27.

*Religious Services.*—Kept the three great feasts and sustained the priests in their daily temple services, I Kings 9: 25; II Chron. 8: 12-16. Visit of Queen of Sheba, I Kings 10: 1-10; II Chron. 9: 1-12. Solomon vs. lilies, Matt. 6: 29. Solomon in all his glory (Eccles. 2: 4-9) "was not arrayed like one of these."

*Close of Solomon's Reign.*—Decline. "King Solomon loved many strange women" (Deut. 17: 17), I Kings 11: 1-3 (no parallel account in Chronicles). His wives turned away his heart (v. 3) after other gods (v. 4). Built high places for them, vs. 4-8. Jehovah angry, threatens him, vs. 9-13. Stirred up adversaries against him: Hadad, the Edomite, vs. 14-22; Rezon, vs. 23-25; Jeroboam, most dreaded adversary, vs. 26-40.

*Consequences of his Sin.*—A divided kingdom, vs. 31, 32-36. "David . . . may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there."

983. Length of reign. Death. Burial, vs. 42, 43.

### THE DIVIDED KINGDOM

From the disruption, 982 B. C., to the fall of Samaria, 718 (264 years); and thence to the fall of Jerusalem, 586 (134 years), I Kings 12; II Kings 25; II Chron. 10-36 (historical).

*Epochs.*—The space is marked by four clearly defined epochs:

I. *Mutual Hostility*—to the beginning of Ahab's reign, 925 B. C.

II. *Close Alliance and United Hostility to Syria.*—In Israel, the whole duration of the house of Omri; in Judah, to the beginning of the reign of the boy-king, Joash, 886.

III. *Mutual Hostilities Renewed*, and the gradual decline of both kingdoms before the advancing power of the Assyrian and Babylonian Empires, to 718.

IV. *Struggle for National Existence* on the part of Judah against Assyria and Egypt alternately; and afterward against the Chaldeans, to 586.

Study: (a) Israel's history; Judah's history. (b) Kings of Israel: dynasties, character; kings and priests of Judah: character, II Sam'l 7: 12-16; the "Everlasting Covenant" with David, II Sam'l 23: 5; I Kings 11: 36; 15: 4. (c) Prophets of Israel; of Judah. (d) Religion of Israel; of Judah. (e) Relations of the kingdoms to each other. (f) Relations of the kingdoms to foreign nations.

*Monuments.*—The knowledge derived from the monuments is particularly valuable in showing the causes that brought about those conflicts with foreign powers, and in fixing with greater precision important dates.

Inscription of Shishak in temple of Karnak—Rehoboam.

The Moabite Stone—Omri.

The Black Obelisk, Taylor Cylinder, many others.

"*The Burden of the Old Testament*" (W. W. White).—

"(1) To exhibit the only living and true God, as the Creator and Governor of the world; in his holiness, justice, and spontaneous love unweariedly occupied with some effort of grace.

"(2) To exhibit men in general, and the Jew in particular, as inexcusably wicked, swinishly treading under foot the pearls of privilege which Heaven again and again offers."

"The story of the Jewish nation becomes the drama of the continually repeated fall and restoration of humanity; each may read in it the story of his own experience."

**Epoch I.—Hostility Between the Two Kingdoms, 982-925**

**982.** *The Disruption*, I Kings 11: 29-37; 12: 1-15; II Chron. 11: 3, 4. Rehoboam's great opportunity. Greatness of the kingdom in size, wealth, and possibilities.

Result of the disruption. "The Christian historian, who recognizes that the function of the chosen race was to be the custodian of the oracles of God; and source, according to the flesh, of the Saviour of the world, can easily perceive that this was, humanly speaking, rendered possible only by that checking of the material development of the nation of Israel which resulted from the disruption of Solomon's empire" (Hastings' "Bible Dictionary"). Contrast the two kingdoms, as to size, condition of land, historical places, government, people, religion, defenses. One fact to be noted is that Judah had the temple, centralized worship, and splendid capital.

**982.** Rehoboam (Judah), I Kings 12: 1-24; 14: 21-31; II Chron. chs. 10-12. Attempt to force the ten tribes into subjection, v. 18.

**966.** Shemaiah, vs. 15, 21-24. Fortifications, energy, ability, II Chron. 11: 5-12. Influx of Levites and pious people from Israel. Invasion of Shishak, I Kings 14: 25-28. (Monument, Karnak, Egypt.) Tendency to idolatry, I Kings 14: 22-24. Prophets: Shemaiah, Princes of Judah, II Chron. 12: 5-8, 12. (Lesson, Choices.)

**965.** Abijam (Judah), I Kings 15: 1-8; II Chron. 13: 1-22. "Jah is my father." Defeated Jeroboam. Railing address, 13: 4-12.

**963.** Copied idolatries of Rehoboam, vs. 3, 4. "Trusted God in an emergency."

**982.** Jeroboam (Israel dynasty), I Kings 11: 26-40; 12: 19, 20, 25-33. Prophets: Ahijah, 11: 26-40. Man of God from Judah.

Introduced idolatry. "Worldly policy" vs. "obedience to God." Built Shechem, capital. Exodus of Levites and religious people. Jeroboam pilloried as the one "who

made Israel to sin," Lev. 26: 1-45; Deut. 8: 1-20; II Kings 28: 15-48. (Lesson, Worship.)

961 to 960. Nadab (Israel), I Kings 15: 25-31. Fulfilled in his brief reign and tragic death the doom which Ahijah had prophesied as punishment for his father's sins and his own. Dynasty of Jeroboam destroyed, I Kings 14: 7-9. "Sin, when it is finished, bringeth forth death."

962. Asa (Judah), I Kings 15: 9-24; II Chron. chs. 14-16. Prophets: Hanani, Azariah.

948. Great religious revival. "Kingdom was quiet" (ten years), II Chron. 14: 1. "The Lord had given him rest," v. 6. Military preparations. Defeats Zerah, the Ethiopian (Osorkon I, successor of Shishak, king of Egypt), II Chron. 14: 9-15. Asa "cried unto the Lord." "The sole occasion in sacred history in which an Israelite army met and defeated one of the great world powers in open battle" (Farrar). "The victory was so decisive that Egypt did not send an army into Palestine for three centuries." Prophet Azariah's stirring address, II Chron 15: 1-7. "More than conquerors." Great covenant festival, II Chron. 15: 12-15.

*Decline of Faith.*—Baasha makes war upon Judah. Asa seeks help of Ben-hadad, king of Syria, II Chron. 16: 1-6. Hanani, the prophet, rebukes him, vs. 7-10. Imprisons Hanani. (This tendency to seek foreign allies proved itself both foolish and disastrous in later Hebrew history.) The remainder of his reign fulfilled Hanani's prophecy. Long sickness. Death—remarkable funeral. ("He that endureth to the end.")

960. Baasha (Israel, II Dynasty), I Kings 15: 27-34; 16: 1-7; II Chron. 16: 1-6. Prophet, Jehu. Usurper. Prophecy of Ahijah the Shilonite fulfilled. Civil wars. Waged war with Judah, v. 32.

937. Doom of extinction of his house pronounced by the young prophet Jehu, I Kings 16: 1-4, 7.

Elah (Israel), I Kings 16: 8-14. A violent death in the midst of a drunken revel, at the hand of Zimri, one of his generals. Civil wars.

**936. Zimri** (Israel, III Dynasty), I Kings 16: 15-20 (seven days). Executed Jehu's prophecy.

**Omri and Tibni** (Israel). Civil war for four years. Omri, the choice of the army; Tibni, of the people. Army victorious. Death of Tibni.

**936 to 925. Omri** (Israel, IV Dynasty), I Kings 16: 23-28. "Dynasty of Omri lasted sixty-four years. He founded the most conspicuous dynasty of Israel, and so completely identified himself with the northern kingdom that it was known to the Assyrians as the house of Omri" (Farrar). Built Samaria; capital. Shechem, Tirzah. Wrought evil. "Walked in all the way of Jeroboam." "Provoked the Lord to anger." Outward prosperity. Warred with Syria. Subdued Moab, and put it under tribute. The Moabite Stone (B. C. 850). Mesha, king of Moab, to commemorate his deliverance from the yoke imposed by Omri; mentions Omri and Jehovah; confirms history and geography of the Old Testament.

#### **Epoch II.—Close Alliance and United Hostility to Syria, 918-878**

**925. Ahab** (Israel), I Kings 16: 29-34; chs. 17-22: 40. Prophets: The great prophet Elijah, Obadiah, Micaiah.

**904.** A crisis in Hebrew history. A battle between Jehovah and Baal. Ahab's sins, I Kings 16: 30-34; I Kings 21: 25, 26. (Enumerate them.) Jezebel, the source of Ahab's chief sins. The first recorded supporter of religious persecution. (Note the downward and cumulative power of sin. Trace the influences from Jezebel, which were destroying both kingdoms.)

#### **Elijah, the Tishbite**

"The true lesson of his life," "because he stood for God, he could dare, under the most extraordinary circumstances of strain and peril, to stand alone" (Tuck).

His message to Ahab, I Kings 17: 1; Deut. 28: 15. "The LORD" (Jehovah), their God's distinctive name; "the use of it was a reminder that Israel was a Covenant people." (Trace





the influences from Elijah and Elisha which led to the annihilation of the workers of iniquity. Make a sketch map of Elijah's journeys.) Elijah training in secret. By the brook Cherith at Zarephath. "Go, shew thyself unto Ahab," I Kings 18: 1. Meeting with Obadiah; with Ahab. Elijah's bold challenge, I Kings 18: 17-19. The test of fire, vs. 20-40. The crisis of Ahab's reign and of Elijah's career. Overthrow of foreign Baal-worship. Top of Mt. Carmel; vs. 41-46; Jas. 5: 17, 18. The angry Jezebel. Elijah's flight to Beersheba (95 miles). Wilderness of Paran. Ministering angels, Heb. 1: 14.

Unto Horeb, the Mt. of God (200 miles), I Kings 19: 8-18 (40 days).

New revelation from Jehovah. New start in work. Return to wilderness of Damascus. Three commissions: I. Anoint Hazael to be king over Syria. II. Anoint Jehu to be king over Israel. III. Anoint Elisha "to be prophet in thy room."

*Wars.*—Ahab's three campaigns. (Note causes, circumstances, results.)

(1) Ben-hadad, king of Syria, I Kings 20: 1-21. The prophet.

(2) Ben-hadad, I Kings 20: 26-30. Ahab's fatal error, vs. 31-43. Elijah, the avenger of Naboth, I Kings ch. 21. God's judgment, vs. 17-24. Ahab's repentance, judgment deferred, vs. 27-29. "And they continued three years without war between Syria and Israel," I Kings 22: 1.

(3) Ramoth-gilead. Ahab and his ally, Jehoshaphat, king of Judah, I Kings ch. 22. Four hundred false prophets vs. Micaiah. The moral heroism of Micaiah. "The severity of the test was that the encounter was with men who professed themselves to be, even as he was, prophets of Jehovah." Narrow escape of Jehoshaphat. Death of Ahab, "according unto the word of the Lord which he spake" (v. 38), fulfilling all the prophecies of Elijah, of the disguised prophet, and of Micaiah.

921. Jehoshaphat (Judah), I Kings 15: 24; 22: 1-50; II Chron. 17-21: 1. Prophets: Jehu, the son of Hanani, Eliezer.



Exalted the kingdom in internal purity and in power against external foes. Methods: I Chron. 17: 1-6. "Strengthened himself against Israel," v. 1. "Forces," "garrisons." "Sought to the Lord God of his father." "Heart lifted up in the way of the Lord." "The Lord stablished the kingdom in his hand."

Good government and prosperity; "riches and honor in abundance," v. 5. "First great Sabbath-school missionary movement," in the third year of his reign, vs. 7-9.

"The fear of the Lord fell upon all the kingdoms," etc., v. 10; remnant of the Sodomites, I Kings 22-46; Philistines, Arabians, 17: 11. "Waxed great." Military organization, vs. 12-19. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." "Jehoshaphat was alone counted worthy in later ages to rank with Hezekiah and Josiah among the most pious rulers of the Davidic line" (Farrar).

*His Sin.*—"Joined affinity with Ahab," II Chron. 18: 1. Cemented by the marriage of his son Jehoram to Athaliah, daughter of Ahab and Jezebel, II Kings 8: 16-18; II Chron. 21: 6. A fatal alliance. "Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him alway a light and to his children," I Kings 8: 19. (Trace the serious disasters of this fatal sin.) Visited Samaria. Leagued with Ahab against Syria, II Chron. 18. Ramoth-gilead. (See under Ahab. Recall Micaiah's prophecy.) Defeat of the allies—Jehoshaphat's bare escape. Jehoshaphat returns in peace to Jerusalem, II Chron. 19. Jehu rebukes him. (Jehu, a prophet of the northern kingdom who predicted the downfall and destruction of the dynasty of Baasha, I Kings 16: 1-7, 12.) "Wrath upon thee." "Good things found in thee." "Prepared thine heart to seek God," vs. 2, 3. Repentance. Religious reform. Judicial, the Supreme Court, vs. 4-11.

The Hallelujah victory, II Chron. ch. 20. Moab, Ammon, and others wage war at Engedi. Fast proclaimed. Jehoshaphat's prayer. Jahaziel's inspired prophecy: "Ye shall not . . . fight . . . stand still, and see the salva-

tion of the Lord." Victory (Ps. 136). Thanksgiving service in "the valley of Berachah." Return unto Jerusalem "unto the house of the Lord," v. 28. "Fear of God on all the kingdoms of those countries," v. 29. "So the realm of Jehoshaphat was quiet, for his God gave him rest round about," v. 30. "After this," vs. 35-37, joined himself with Azariah, king of Israel ("who did very wickedly"), in a great commercial navy. Eliezer prophesied against him. Vessels wrecked. Joined Jehoram (another son of Ahab) with Edom against Mesha, king of Moab, II Kings 3: 1-27. Elisha's prophecy, vs. 13, 14. Promise of victory fulfilled.

897. Death—"buried in the city of David," ch. 21: 1.

"Jehoshaphat was certainly the ablest and most energetic king that had reigned over Judah since the time of Solomon. While it cannot be denied that the one fatal mistake which he made in 'joining affinity with Ahab' had, in the course of time, disastrous consequences, leading, as it did, to the destruction of the temple, the complete apostasy of the State, during the space of six years, and the almost entire destruction of the seed of David, yet the immediate results were, in a worldly point of view, advantageous" (Deane).

*Sons of Ahab:* Ahaziah, Jehoram.

905 to 904. **Ahaziah** (Israel), I Kings 22: 40; 51-53; II Kings 1: 1-18. "Did evil in the sight of the Lord"; "walked in the way of his father" . . . "of mother," "of Jeroboam," provoked to anger the Lord God of Israel, according to all that his father had done." Moab rebelled against Israel. Ahaziah, sick, sends to inquire of the god of Ekron. Elijah's rebuke of the king, vs. 3-18. "His death," "according to the word of the Lord which Elijah had spoken," v. 17. "Because he had no son." Jehoram reigned. Elijah translated. Close of the career of the greatest prophet of the Old Testament, II Kings 2: 1-11. Went up by a whirlwind into heaven." Reappeared nine centuries later, on the Mt. of Transfiguration, Matt. 17: 1-9; John the Baptist, "in the spirit and power of Elijah," Luke 1: 17; Matt. 11: 14; 17: 10-12, 3, 4; Mal. 4: 5; John 1: 21-25.

904. **Jehoram** (Israel), II Kings 1: 17; ch. 3; ch. 9: 14-26.

893. Partial religious reform. King of Moab rebelled against the king of Israel, 3:4, 5. Jehoram, joined by Jehoshaphat and the king of Edom, seek Elisha's presence and help, 6-27. (Note vs. 13, 14.)

**Prophet Elisha.** Reigns of Jehoram, Jehu, Jehoahaz, Jehoash. Ministry began at Jericho. Home: Samaria, Dothan. Resting-places. Shunem and the schools of the prophets, II Kings 2: 9-26; 3: 13-20; 4: 1-44; 5: 1-27; 6: 1-33; 7: 1-20; 8: 1-15; 9: 1-3; 13: 14. (1) The healing of the spring at Jericho. (2) Mockers at Bethel. (3) War. Victory of the three kings over Moab. (4) The widow's oil. (5) Shunammite and son. (6) Poisoned pottage. (7) Multiplied loaves. (8) The healing of Naaman—"a great man with his master, the king of Syria." (9) Swimming of the axe-head. (10) Horses and chariots of fire in the mountain, ch. 6. "Let all you tell be truth," vs. 19, 20. (11) The siege of Samaria; four lepers. (12) Return of the Shunammite after seven years' famine. (13) The visit of Elisha to Damascus, II Kings 8: 7. Ben-hadad II, king of Syria, sick, sends Hazael with a present to Elisha, vs. 8-15. (Note vs. 11-13.) With them study I Kings 19: 15. "It is not possible to mistake the character of the series of miracles which Elisha wrought. From first to last they bear upon them all the attributes of visitations of mercy. They are the very opposite of the judicial inflictions with which, through Elijah, God sought to punish evil and overawe the guilty" (Wilberforce).

"The degradation of the Israelitish people at that time, their low, sensual idolatry, their reverence for evil powers, needed acts of this kind (Elisha) to establish, as no words or argument could, the proof of an actual and gracious ruler."

The kingdom of Ben-hadad II of Syria (capital at Damascus) joined Israel on the north, lying between Israel and the rising power of Assyria on the northeast. "For half a generation Ben-hadad and his allies had successfully defied the whole power of the Assyrian Empire" (Naaman, II Kings 5: 1). The "Black Obelisk" and the Assyrian records throw light on these times. Jehoram's tragic death, I Kings 8: 28; 9: 16-26.

*Sons of Jehoshaphat:* Jehoram, Ahaziah.

**900. Co-Regent Jehoram (Judah),** II Kings 8:16-24; II Chron. 21.

**Prophet Elijah.** A letter written to him, the only known writing of Elijah, II Chron. 21:12-15. Licentious worship, II Chron. 21:11, 13. "The daughter of Ahab was his wife," 8:18. "For David, his servant's sake." Avaricious, cruel, bloodthirsty, II Chron. 21:4, 13. Edom revolted, 8-10. Philistine and Arabian invasion, 22:16, 17. "The Lord stirred up against Jehoram." Terrible death—unhonored burial. "Departed without being desired."

**892. Ahaziah (Judah),** II Kings 8:24-29; II Chron. 22:1-9. "His mother (Athaliah) was his counsellor to do wickedly." "Like the house of Ahab, for they were his counsellors after the death of his father to his destruction." "The destruction of Ahaziah was of God." "He went out with Jehoram, against Jehu, whom the Lord had anointed to cut off the house of Ahab." "Buried with his fathers in the city of David—because of Jehoshaphat. These evils can all be traced to Jehoshaphat's fatal mistake. The worse the times, the brighter the prophetic light.

"The moral and political cancer of heathenism had invaded the last sanctuary of Jehovah worship. The national faith was in danger of being driven from the land. All was at stake. Religion, and even the nation itself, must perish, if the family of Ahab continued to reign" (Geikie).

### Epoch III.—Mutual Hostilities Renewed

The gradual decline of both kingdoms, before the advancing power of the Assyrian and Babylonian Empires to 718.

**892. Jehu (Israel, V Dynasty),** II Kings 9:1-37; 10:1-36; II Chron. 22:7-9. Shalmaneser II, king of Assyria, 860-825.

**865. Rejection of Ahab's house.** Jehu anointed king over Israel. Revolution in the kingdom. Kills Jehoram, vs. 25, 26; prediction (I Kings 21:19) fulfilled. End of Jezebel; fulfilment of curse, vs. 36, 37. Destruction of the whole house of Ahab, according to the saying of the Lord, which He

spake to Elijah, I Kings 21: 21. Destruction of the worshipers of Baal, v. 28. Jehu followed Jeroboam's sins, II Kings 10: 29, 31. The Lord's promise to Jehu—"children of the fourth generation . . . on the throne of Israel," 10: 30.

War. "The Lord began to cut Israel short." Smitten by Hazael, king of Syria, vs. 32, 33. Death—burial in Samaria.

Jehu was God's instrument for exterminating the leaven of idolatry which was ruining both kingdoms.

"There may be in the most ruffianly and brutal characters not merely strength, but an intense hatred of hypocrisy, a determination to put it down, not for selfish ends, but because it is hateful—which determination is good and inspired of God. These characters—with something devilish lying close beside something which is really divine. It is in the quiet time that a man is tested. Then we find out not only what he can do, but what he is" (Maurice).

**892. Athaliah** (Judah), II Kings 11: 1-3; II Chron. 22: 10-12. "Athaliah reigned over the land." "To what a pass has Judah come—a daughter of the idolatrous Jezebel is on the throne of David."

**877. Destruction of the seed royal.** Royal line saved from extinction. Baal-worship, II Kings 11: 18; II Chron. 23: 17; 24: 7. Violent death.

**886 to 847. Joash** (Judah), II Kings 11: 2-12; II Chron. 22: 11, 12; 23: 11-21; 24: 17-27. Providential preservation by Jehosheba (daughter of king Jehoram; sister of Ahaziah), II Kings 11: 2. "Hid in the house of the Lord six years." Jehoiada, priest. Crowned king at seven years of age. "Joash did that which was right in the sight of the Lord all the days of Jehoiada, the priest." (Jehoiada seems to have been the real ruler for twenty-three years of the reign, II Kings 12: 6.) Righteous administration. Repaired the temple. The Solemn Covenant and consecration. Restoration of worship. Death of Jehoiada, one hundred and thirty years old. Burial honors, II Chron. 24: 15, 16.

After Jehoiada's death: Falls into idolatry, "wrath came upon Judah and Jerusalem for their trespass." Prophets

sent; "they would not give ear." Zechariah (cousin) "stoned at the commandment of the king in the court of the house of the Lord," II Chron. 24: 20, 21 (Matt. 23: 35); "when he died, he said, the Lord look upon it, and requite it," v. 22.

War. Retribution. Syrian invasion, "executed judgment against Joash." Diseases. "His own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed." Buried in the city of David, but not in the sepulchers of the kings. (The influence of the idolatrous worship introduced into Judah, as the result of Jehoshaphat's alliance, was not destroyed with Athaliah, the queen.)

864 to 848. Jehoahaz, son of Jehu (Israel), II Kings 13: 1-9. "Followed the sins of Jeroboam," etc. "The anger of the Lord was kindled against Israel; he delivered them into the hand of Hazael, king of Syria," etc., vs. 3.

War. Great oppression by Syria. Jehoahaz besought the Lord—the Lord hearkened unto him. Delivered them from the Syrians, but weakened ("had made them like the dust by threshing," vs. 7, 23). Death—burial in Samaria.

847 to 832. Joash, grandson of Jehu (Israel), II Kings 13: 9-21, 24, 25; II Chron. 25: 17-24. "Departed not from all the sins of Jeroboam." Significant visit to Elisha's death-bed; the consequent three victories, v. 25. Death of Elisha; miracle at his grave. Hazael, king of Syria, died; Benhadad III his son reigned.

War with Syria, v. 25. Triumph over Amaziah, king of Judah; captures Jerusalem, carries away its treasures, 14: 8-15. Death—buried in Samaria.

846 to 818. Amaziah (Judah), II Kings 14: 1-20; II Chron. 25. Character. "That which was right in the sight of the Lord, but not with a perfect heart," v. 2. Executed justice on his father's murderers, vs. 3, 4. Military success. Overthrows the Edomites, 25: 5-13; worships the gods of the Edomites, v. 14. "Anger of the Lord kindled"; a prophet sent unto him. "Why hast thou sought after the gods of the people, which could not deliver their own people out of thy hand?" Admonition despised. "I know that God hath

determined to destroy thee, because thou hast done this and hast not hearkened unto my counsel."

Relations with Israel. Provokes Joash (Israel) to his own overthrow, vs. 17-24. Judah was put to the worse before Israel, v. 22. "It came of God, that He might deliver them into the hand of their enemies, because they sought after the gods of Edom." Conspiracy against him; fled to Lachish; slain there. Buried with his fathers in the city of Judah.

832. Jeroboam, great grandson of Jehu (Israel), II Kings 13:13; 14:16, 23-29; 15:1. "Departed not from all the sins of Jeroboam." Great prosperity and power. Restoration of the boundaries to the limits of their position in Solomon's days; involved the conquest of Syria, according to Jonah's prophecy, v. 25. Recovery of Damascus, v. 28.

"The Lord saw the affliction of Israel, that it was very bitter," v. 26. "The Lord said not that he would blot out the name of Israel . . . but he saved them by the hand of Jeroboam." "Slept with his fathers."

*Historical Situation.*—Great prosperity. "Not many years after the death of Elisha there came to both kingdoms a period of unexampled prosperity. Uzziah, king of Judah, and Jeroboam II, king of Israel, extended their conquests till Jeroboam's kingdom extended to the Lebanon Mountains on the north; and Uzziah extended Judah over the Philistine country and as far south as the Red Sea"—nearly the extent of the kingdom under David. This wide extension was made possible by the decline at this time of the two great world-powers, Egypt and Assyria. (Draw a map.) No such wealth had been known since the days of Solomon.

*Decline of Morals.*—"There were two sources of wealth: God-given wealth was blessed, and was possible to all who were industrious, moral, and economical. The other source of wealth was the spoils of the nations they conquered. It was unblessed. The natural results on character and morals we learn from Amos, Hosea, and Isaiah. Drunkenness, debauchery, corruption, oppression of the poor, murder, profanity, lying, stealing, ran riot among all classes of the people." "The consequences to the nation: Exposed it both to the

punishments God wrought in His providence, and to invasion and ravages by the neighboring nations."

## PROPHETICAL BOOKS

### Jonah, Prophet

Jonah, "dove." Son of Amittai. Native of Gath-hepther (about twelve miles north of Nazareth). "A prophet out of Galilee," II Kings 14: 25; Jonah 1: 1.

*Author.*—Jonah.

*Date.*—Early reign of Jeroboam II.

*Style.*—Graphic. Charles Reade, novelist, says: "Jonah is the most beautiful book ever written in so small a compass—1328 English words."

*Authenticity.*—Veritable history, Matt. 12: 39-41, Luke 11: 29-32. Hidden prophecy of the burial and resurrection of Christ, Matt. 12: 40; 16: 4.

*Key.*—Ch. 4: 2, 10, 11. The all-embracing love of God. "That God has granted to the Gentiles repentance unto life" (Acts 11: 18), a wonderful advance on Judaism.

*Teaching.*—Men need to learn what God thinks of the teeming masses in the world's great cities; what we ought to think of them; how God judges us by our judgment of them. The Great Commission, Matt. 28: 19, 20.

*Analysis.*—Ch. 1: The prophet's first commission and disobedience. Ch. 2: Jonah's psalm or prayer. Ch. 3: Second commission and obedience. Ch. 4: Dialogue—the prophet and Jehovah.

The commission, ch. 1: 2. Nineveh, that great city. How great was Nineveh? "The London of the ancient world"; "the bloody city"; "all full of lies and robbery" (Nahum). "Filthy and polluted"; "the oppressing city" (Zephaniah). Ch. 4: 9-11: God's argument. The Divine question, "Should not I spare?" remains unanswered. "The Divine compassion is still brooding above the stir and din and wickedness in every crowded haunt of men."

806 to 755. Uzziah (Judah), Azariah, II Kings 14: 21, 22; 15: 1-7; II Chron. ch. 26. The "great and prosperous



Uzziah." "As long as he sought the Lord, God made him to prosper," 26: 5. Study his "defenses" of Judah, etc.; his "victories." "Army." "Arms and Ammunition." "Loved husbandry," v. 10. "Digged many wells." "He was marvellously helped, till he was strong," v. 15. Uzziah's great sin; terrible punishment, vs. 17-21. (Josephus says, it was at this very moment that the famous earthquake of Uzziah's reign [Amos 1: 1] occurred.) Jotham, his son (v. 21), became regent. Death—burial, v. 23.

*The Rise of the Prophets.*—"In II Chron. chs. 26-32 we have the histories of Uzziah and ten more kings of Judah, in whose days prophesied the most of the prophets, both Major and Minor, to whose writings these eleven chapters lend not a little light, and are, therefore, diligently to be read and heeded" (Trapp). During and near Uzziah's reign prophesied Joel, Jonah, Amos, Hosea, Micah, and Isaiah.

### Amos, Prophet

*Time of the Prophecy.*—Late in the reign of Jeroboam II of Israel, and during the reign of Uzziah, king of Judah (Amos 1: 1), "two years before the earthquake."

*Home.*—Tekoa, a village six miles south of Bethlehem—southern kingdom.

*Business.*—"Herdsman, and a gatherer of sycomore fruit trees," 7: 14. "I was no prophet, neither was I a prophet's son."

*Training.*—Communion with nature. Travels among the markets of the land. Conditions of nations. Study of God's Word. Early books of Old Testament (Deuteronomy).

*Character.*—Statesman. Student of affairs. Prophet.

*Call.*—While he "was musing, the fire burned," 7: 15.

*Scene of his Ministry.*—Bethel, in the northern kingdom (25 miles from his home in Tekoa), at a feast in Bethel.

*Written Prophecy.*—"Desiring to give a permanence to their work, the prophets began regularly to commit their sermons to writing"—a significant transition.

*Condition of the Kingdom.*—Great prosperity in both

kingdoms—luxury, vice, and formal worship. A lull between the Assyrian raids in Syria. "Material prosperity is of little worth in Jehovah's sight unless sustained by truth and righteousness."

*Keynotes.*—Judgment, followed by the restoration of the redeemed, ch. 7: 1; 9: 14. Seek Jehovah, and ye shall live.

*Argument.*—Jehovah demanded righteousness, not sacrifices; and would punish the nation by captivity, for their sins, and none the less because they were his chosen people.

*Analysis.*—Chs. 1, 2: A series of foreign prophecies. (Note the strange but effective approach to Israel.) Ch. 3: Jehovah's verdict and sentence. Ch. 4: Jehovah's summons. Chs. 5, 6: Lamentation and its causes. Chs. 7: 1-9: 10. Visions: (1) The locusts, 7: 1-3. (2) The fire, 7: 4-6. (3) The plumbline, 7: 7-9. Reception of the message, 7: 10-17. (4) Basket of fruit, ch. 8. (5) Jehovah, 9: 1-10. Restoration, 9: 11-15.

The God of Amos, chs. 4: 13; 5: 8; 9: 5, 6. Famous sentences, chs. 3: 3; 4: 11; 4: 12; 6: 1; 7: 5.

### Joel, Prophet

"Whose God is Jehovah."

*Personal History.*—Son of Pethuel, ch. 1: 1. Nothing is known except from the prophecy. He confines his national view to Judah and Jerusalem. Probably, a native of Jerusalem. From the prominence given to the temple service, it has been supposed he was a priest.

*Date.*—Uncertain—probably contemporary with Hosea (1: 1) and Amos (1: 1; 7: 10), during the reign of Uzziah, king of Judah, II Chron. 26: 15. "The position of the book, as second among the minor prophets, indicates that the belief was current, at the time of forming the canon, that Joel prophesied between Hosea and Amos" (Davis).

*Style.*—First rank in prophetic literature.

*Occasion.*—A great calamity—a famine caused by a scourge of locusts, with extreme drought. (Not recorded in historical books.)

*The Message.*—Specially to Judah.

*Theme.*—The day of the Lord.

*Analysis.*—Two highly pictorial discourses.

Chs. 1-2: 17: Prophecy of the Chaldean invasion. Exhorts the people of Judah to repentance, fasting, and prayer, to avert the calamities. Ch. 2: 18-27: Zion is comforted, with the promised blessing of wasted years restored, v. 27. Supremacy and tenderness of Jehovah. Ch. 2: 28, 29: Outpouring of the Holy Spirit—fulfilled, Acts 2: 16-21. Ch. 2: 30, 31: The great and terrible day of the Lord. Ch. 2: 32: The call of the Gentiles (Rom. 10: 13). Deliverance in Mt. Zion and Jerusalem. Ch. 3: 1-16: Nations shall be gathered in the valley of Jehoshaphat ("Jehovah judges") and trodden in the wine-press of Divine anger. Ch. 17-20: The blessing reserved for Judah.

*Key-verses.*—"The Lord will be the hope of his people," vs. 16, 17. "For the Lord dwelleth in Zion," vs. 20, 21.

#### *Period of Anarchy*

**769. Zachariah** (Israel), fourth generation of Jehu, II Kings 15: 8-12. Prophecy of II Kings 10: 30 fulfilled in v. 12.

**768. Shallum** (VI Dynasty), II Kings 15: 13-15. One month.

**767 to 758. Menahem** (VII Dynasty), I Kings 15: 16-22. Smote Tiphshah, I Kings 4: 24. Paid tribute to Pul, the king of Assyria, vs. 19, 20; I Chron. 5: 26; Hosea 8: 9.

"The decline of Israel after Jeroboam's death was owing not only to the weakness of its rulers, but to the growing power of Assyria. Pul, a military adventurer (II Kings 15, 19), had seized the throne, and under the name of Tiglath-pileser III (II Kings 15: 29; I Chron. 5: 26; Isa. 9: 1) set up what is known as the second Assyrian empire." "From his own dominions he came to the West, and at Arpad, near Aleppo, a decisive victory made him the arbiter of the fates of all the kingdoms in western Asia. Among his tributaries are mentioned Uziah of Judah, and Menahem of Israel."

**757. Pekahiah**, II Kings 15: 22-26. "Did that which

was evil in the sight of the Lord." Slain by Pekah, in Samaria, in the palace of the king's house.

**755 to 736. Pekah** (VIII Dynasty), II Kings 15: 27-31; 16: 5-9. Tiglath-pileser's raid, v. 29. "Carried them captive to Assyria." Syro-Ephraimitish War. The league of Pekah of Israel, and Rezin, king of Syria, against Judah, v. 37; Ahaz, 16: 5-9; Isa. 7: 1, 4, etc. Inscription, the Assyrian king Tiglath-pileser III, "Pekah I slew, Hoshea I appointed over them." Hoshea's conspiracy, v. 30.

**726. Hoshea** (IX Dynasty), II Kings 15: 30; 17: 1-23 (after an interregnum). Became servant to Shalmanezar IV (successor to Tiglath-pileser). Conspired with So, king of Egypt, against Shalmanezar. Imprisoned.

**720 to 718. Samaria** besieged. Fall of Samaria. Israel carried captive into Assyria. "The ruin came to one who was better than his predecessors" (Farrar). Samaria was besieged by Shalmanezar IV, and taken by Sargon, his general and successor, after three years' siege. "Sargon's own account of this story is in an inscription, on a slab found in Sargon's great palace at Khorsabad." Cause of the captivity. A postmortem examination—for her sins, vs. 7-23; 18: 11, 12. The Samaritans (II Kings 17: 24-41), who and what they were; whence they came; their religious trouble; their final religious condition.

*Note.*—The Samaritan bridge between Jew and Gentile in the establishment of the Christian Church.

### Hosea, Prophet

*Date.*—Hosea 1: 1.

*Personal History.*—Belonged to the northern kingdom. Remarkable length of prophetic utterance—sixty-five years.

*Characteristics of the Times.*—External prosperity of the reign of Jeroboam. Corrupting influences. Moral and political decay on part of kings, priests, and people. God was forgotten. Assyria or Egypt was looked to for help. Prominence given to Ephraim.

*Theme.*—The love of God. (Essence of Divine Nature, John 13: 1.)

*Style.*—Abrupt; obscure. Illustrations taken from rural and domestic pursuits: sowing; baking; snaring of birds, etc. He gives an insight into the modes of life of that day.

*Key to the Whole*, chs. 1-3: "He was inspired to reclaim his wife by observing Jehovah's perpetual efforts to reclaim Israel; he saw in his wife's essential ignorance of his own worth that Israel erred by not knowing the Divine character."

*Argument.*—"The discovery from his own love for a fallen wife how Jehovah loved apostate Israel; that God had always sought to win his unfaithful people, through physical discipline and pleading love. Mercy abused would bring on all the severer punishment."

*Controlling Ideas.*—Jehovah was Husband, Father, Love. Jehovah punished his child with a bleeding heart, ch. 1: 7; 2: 19, 20; 5: 15; 6: 4; 10: 12; 11: 4, 8; 13: 4, 9; 14: 4, 5. Repentance, a new knowledge of God.

*Analysis.*—The training of the prophet, ch. 1: 2-3: 5.

Ch. 1: 2-2: 1: Prophet's domestic life and the National conscience.

Ch. 2: 2-23: Tragedy in the prophet's home, and its revelation of the sin of Israel as God feels it.

Ch. 3: The love of God to Israel, creating tenderness toward Gomer, and teaching the prophet God's tenderness.

The Teaching of the Prophet, chs. 4-14.

Ch. 4: 1-6: 3: Pollution and its cause; unfaithfulness that characterized their whole history; glaring immorality.

Ch. 6: 1-3: Tender entreaty. Ch. 6: 4-10: 15: Pollution and its punishment. Treachery and sinful foreign alliances, 6: 1, 4-6; 7: 1, 8-10, 11, 16.

Chs. 8, 9: A godless monarchy; a polluted worship, 8: 2, 4, 7, 9-14; 9: 1, 3, 6, 7, 17.

Chs. 10, 11: How deep seated and inveterate the sin has been, 10: 1, 12; 11: 1, 2, 4, 5, 7-9, 12.

Chs. 12-14: Final triumph of the love of Jehovah, 12: 9, 13; 13: 1-4, 9, 10, 11, 14; 14: 1, 4, 5, 9.

*Quotations in New Testament.*—Hosea 6: 6; Matt. 9: 13; 12: 7; Hosea 11: 1; Matt. 2: 15: "Out of Egypt have I called

my Son." Hosea 2: 23; 1: 10; Rom. 9: 25, 26; Hosea 6: 2: Prophecy of Christ's resurrection, I Cor. 15: 4.

*Proverbial Sayings.*—Ch. 4: 6, 9, 17; 6: 4, 6; 7: 8; 8: 17; 10: 1; 11: 4, 8; 13: 1, 14.

**754. Jotham (Judah),** II Kings 15: 5, 32-38; II Chron. ch. 27. "Mighty, because he prepared his ways before the Lord his God," v. 6.

**738. Ahaz (Judah),** II Kings chs. 16, 17: 13-20; II Chron. ch. 28; Isa. 7: 1-25.

*Depraved Character.*—(1) Plunged into idolatry. (2) Burnt his children in fire to Moloch. (3) Scouted the remonstrances of Isaiah. (4) Stripped Jehovah's temple of treasure to bribe the king of Assyria. (5) Shut up the temple of Jehovah. (6) Sacrificed unto the idols of Damascus. (7) Made altars in every corner of Jerusalem. Was not buried in the sepulchers of the kings. "This is that king Ahaz," II Chron. 28: 22.

*God's Judgments.*—Syro-Ephraimitish war. Rezin (Syria) and Pekah (Israel) war against Jerusalem, II Kings 16: 5, 6; Isa. 7: 1, 4; II Chron. 28: 5-15. Oded, prophet of the Lord, invokes the aid of Tiglath-pileser, king of Assyria. "The hired razor," Isa. 7: 20, 17, 18. Goes to Damascus, to honor him—became tributary. Edomites. Philistines. "The Lord brought Judah low because of Ahaz, king of Israel," v. 19. "In the time of his distress did he trespass yet more against the Lord." His judgment is prophesied to come by Assyria, Isa. 7: 17. (Study Ahaz, Experiences and Prophecies, before, during, after Syro-Ephraim War.)

"Ahaz has left behind him the reputation of being among the worst, if not actually the very worst, of all the princes of the house of David. He had neither courage, nor patriotism, nor energy, nor prudence, nor piety, nor even a decent regard for the tradition of his house and nation. In vain did Isaiah rebuke, warn, offer him signs, threaten him, urge him to rely on Jehovah. He doggedly pursued his own course, sought help in every quarter but the right one, put his trust in arms of flesh, or in the gods of the nations, cared not how he degraded his country or disgraced his noble lineage, ever tres-

passed more and more, until God cut him off in the very prime of life " (Rawlinson).

### **Micah, Prophet—Of Social Justice; Of Universal Peace**

Micaiah (Mi-cajahu). "Who is like unto Jehovah?" 7: 18.

*Birthplace.*—Moresbeth-gath; in the Shephelah, ch. 1: 1.

*Date of Prophecies.*—740-718. Before the fall of Samaria, 1: 1, 6; Jer. 26: 18. During the reigns of Pekah and Hoshea (Israel) and Jotham; Ahaz and Hezekiah (Judah). Contemporary with Isaiah, living at the capital; and Hosea, the aged prophet, still speaking.

*Vision.*—Concerning Samaria and Jerusalem, 1: 1, 5, 6, 9.

*Theme.*—The Messianic hope, ch. 4: 1-5; 5: 2-4; 7: 18-20. "Micah, the first, or among the very first, to focus the hopes of Israel upon a great Redeemer."

*Times.*—Prosperous times had made the rich, richer; and the country lands were monopolized by a few powerful landlords who oppressed the peasants, 2: 1-3: 4.

*Contents.*—Divided into three sections, each marked by the formula "Hear ye"; each commencing with a denunciation and ending with a promise. They foretell the invasion of Shalmanezar and Sennacherib; the dispersion of Israel; the cessation of prophecy; the destruction of Jerusalem; also of Assyria; and the birthplace of Christ; his Divine nature and the universality of his kingdom.

*Section I.*—Chs. 1, 2: Message to the nations. Jehovah coming in judgment. Enumeration of sins. The promise of deliverance, 2: 12, 13.

*Section II.*—Message to the rulers, 3: 12; Jer. 26: 18. Chs. 3-5: Judgment on Jerusalem (3: 12), with promise of restoration under the Messiah, 4: 10; 5: 5-7.

*Section III.*—Message to the chosen. Chs. 6, 7: The Lord has a controversy with his people; the people's question, vs. 6, 7; the answer, vs. 8, 9. The terrible charge—judgment must follow, vs. 10-16. Lament over the general corruption, 7: 1-6. Affliction produces a right spirit, v. 7. Triumphant

song of confident trust in a God who delights in mercy, vs. 7-20.

*Controlling Ideas.*—Universal righteousness would come in spite of the present small influence of Israel in the world. "This man shall be the Peace," 5: 5.

723. **Hezekiah** (Judah), "Strength of Jehovah." One of the three perfect kings, II Kings 18: 5.

*Contemporary Rulers.*—Hoshea, last king of Israel; Shalmaneser IV, king of Assyria; Sargon II, under whom Assyria became the world's dominant power. Sennacherib, his successor.

*Parentage.*—The good son of a bad father, Ahaz. His mother Abi, Abijah "(My) father is Jehovah," the daughter of Zechariah, Isa. 8: 2; II Chron. 26: 5.

*Counselor.*—Isaiah, the prophet, "who, the Jewish rabbis say, was his tutor."

*The Reformer.*—His constructive work. "The terrible picture of the condition of Judah, painted in Isaiah, chs. 2-5, and other prophecies of this time is clear as to the idolatry, drunkenness, oppression, perversion of justice, grasping avarice, and shamelessness that poisoned the national life" (Hastings).

"The necessity of raising a heavy annual tribute for the Assyrians pressed very heavily upon the poorer classes in Judah, and greatly aggravated the social miseries which were already crying for redress" (Ottley).

*Revival of Religion*, II Chron. 29: 3. "First year of his reign, first month," II Chron. 29: 1-36; II Kings 18: 1-8. "So, the service of the house of the Lord was set in order." Opened and repaired the doors of the house of the Lord. Exhorts the Levites and priests, vs. 4-11; "they sanctify themselves," Isa. 52: 11. The temple cleansed; the sacrifices restored (sin offering; burnt offering; thank offerings; peace offerings; drink offerings). Worship and praise.

*The Great Passover*, II Chron. ch. 30: The wide invitation, vs. 1-12. "A notable approach to national reunion." "The Northern king was already a vassal of Assyria, and the end of the kingdom of Israel was near." The proclamation, vs. 5-9;



appeal to memory, fear, and hope. Destruction of heathen altars, v. 4. His constructive work was done before the destructive. The Passover, vs. 13-27. "Their prayer came up to his holy dwelling place, even unto heaven." II Chron. 31: Zeal in destroying idolatry, v. 1. Destruction of the brazen serpent, II Kings 18:4. Permanent organization. Generous giving. Secret of his power and success, v. 21. In every work that he began in the service of the house of God, and in the law, and in the commandments to seek his God, he did it with all his heart and prospered.

#### Epoch IV.—Struggle for National Existence

On the part of Judah against Assyria and Egypt alternately, and afterward against the Chaldeans. Fall of Samaria, 718 B. C. (Assyria). Destruction of Jerusalem 586 B. C. (Babylonia).

When Samaria was taken, nothing then stood between Assyria and the little kingdom of Judah.

**723-695. Hezekiah.**

**710.** A dire personal emergency, Isa. 38: 1-22; II Kings 20: 1-11; II Chron. 32: 24-26.

*The Sign of the Sun Dial.*—"This is the first instrument for measuring time mentioned in the Bible."

*Thanksgiving Psalm*, Isa. 38: 9-20.

*Babylonian Embassy*, Isa. 39: 1-8; II Kings 20: 12-19; II Chron. 32: 31. Babylon for the first time comes into noticeable relations to the Jews by an embassy from that now rapidly developing power. Showed them his treasures, "in his house, and in all his dominion." God's purpose in this visit, II Chron. 32: 31. Isaiah's terrible prediction of the Babylonian captivity, Isa. 39: 6, 7; II Kings 20: 17, 18. "His heart was lifted up" (temporary worldliness), II Chron. 32: 25. Penitence; piety; God-given substance; prosperity, vs. 26-30.

**701. A Great National Peril.**—*Sennacherib's Invasion of Judah.*—The importance of this event is shown by the his-

tory being given in three books of the Bible, II Kings chs. 18, 19; II Chron. 32; Isa. chs. 22, 33, 36, 37.

"One constant danger threatened Judah: the growing power of Assyria, whose overlordship Ahaz had acknowledged against the urgent protests of Isaiah."

Judah seems to have continued the alliance with Assyria, which had become the most powerful nation in the world; to whom Judah and the surrounding nations were paying tribute.

705. Sennacherib, the son of Sargon, became king of Assyria, and was immediately confronted with the rebellion of Merodach-baladan, a restless Babylonian prince who had had friendly intercourse with Hezekiah.

*Hezekiah's Revolt.*—"He rebelled against the king of Assyria and served him not," II Kings 18: 7. Hezekiah joined with the Philistines and the Phœnicians with the promise of help from Egypt in a general rebellion against Assyrian power. Isaiah, who had protested against the entanglement in the first place, strongly opposed the movement.

*Sennacherib's March.*—Having subdued the revolt in the East, with an immense army he turned fiercely to the rebellious provinces of the West. (Draw a sketch map showing Assyria, Syria, Judah, and Egypt. Trace with a dotted line his course—he began with the Phœnician cities, Sidon, Joppa, Ekron, etc.) "Against the fenced cities of Judah and took them," II Kings 18: 13.

On one of the stone cylinders of the Great Stone library (30,000), found in the ruins of Nineveh, Sennacherib wrote his account of this invasion.

*A Great Crisis in Judah's History.*—The first siege of Jerusalem, II Chron. 32: 2-8; II Kings 18: 13-16. Hezekiah's heroic faith. Defense. Inspired words. The arm of flesh vs. the Lord our God. Wavering of faith. Relief at high cost.

The second siege of Jerusalem, II Kings 18: 17-19: 36; II Chron. 32: 9-23; Isa. chs. 36, 37. Sennacherib (besieging Lachish, 32: 9) sends a great host (18: 17) against Jerusalem, demanding its surrender.

*Key-thoughts.*—"I will be exalted among the heathen, I will be exalted in the earth," Ps. 46: 10. Contest between Jehovah and the Assyrian idols.

*Rabshakeh.*—Chief of the officers. Harangues the people. Reviles Hezekiah. Blasphemes God. Returns to Sennacherib at Libnah, Isa. 37: 8, 9. Egypt was Sennacherib's objective point.

*Divine Help Sought.*—Ps. 46: 1. Message to Isaiah—"lift up thy prayer," Isa. 37: 4. His reply—a message of comfort, vs. 5-8.

*The Blasphemous Challenge.*—Sennacherib sends messengers and blasphemous letter to Hezekiah, vs. 9-13; "spread it before the Lord," vs. 14-20. Study his prayer: "Save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

Hezekiah and Isaiah cried to heaven, II Chron. 32: 20. Isaiah's sublime message of confident faith: As to Assyria, Isa. 37: 21-34, v. 29. As to God's purpose, vs. 26-29. For mine own sake, v. 35. Sovereign grace. God's sovereignty over the nations.

*The Wonderful Deliverance*, v. 36; Ps. 34: 7. Consider the challenge of modern idolatry. Later life of Sennacherib, Isa. 37: 37, 38; II Chron. 32: 31. Later life of Hezekiah, II Chron. 32: 22, 23, 27-33. Songs of deliverance from the Assyrian, Ps. 46, 47, 48, 75, 76.

*Monuments.*—The Taylor Cylinder, now in the British Museum. Inscriptions on slabs from Sennacherib's palace. The story of this great campaign is told not only in three books of the Bible, but on a Book of Stone, which confirms the Bible.

*Present-day Application.*—Power of prayer in a ruler's life.

### Isaiah, Prophet

A national leader. Vision of the Messiah.

*Isaiah* ("salvation of Jehovah"). The greatest of the writing prophets. "The royal prophet." "The Evangelical prophet." "The St. John of the Old Testament." Writer of history, II Chron. 26: 22; 32: 32.

*Personal History.*—Son of Amoz, ch. 1:1. Married (8:3) "prophetess." Sons (symbolical names): Shear-jashub ("The remnant shall return"), 7:3; Maher-shalal-hash-baz ("Hasten booty, speed spoil"), 8:3. "Behold, I and the children whom the Lord hath given me are for signs and for wonders," 8:18; 20:3, 4. Vision of God—call, response, ch. 6. (Tradition says he suffered martyrdom in the reign of Manasseh, by being placed between two planks and sawn asunder, to which there is an allusion in Heb. 11:37.)

*Time of Prophesying,* Isa. 1:1. "In the year King Uzziah died," 6:1. Through the reigns of Jotham, Ahaz, Hezekiah, and perhaps part of Manasseh, B. C. 754-679.

*Statesman.*—"The greatest political power in Israel since David." "In every department of national life, in every section of social and religious existence, his voice was heard and his personality felt" (Professor Elmslie).

*Character.*—Bold in denouncing sin. Faithful to the nation's God where faithless men abound. Actively engaged in the affairs of his time, he seems ever to live in the near presence of the High and Holy One, who called him to his service.

*Conception of God.*—One, whose holiness will assert itself in the subduing of everything that is proud and lofty (2:12 ff), in the triumphing over all evil (2:19, 21), and finally will manifest himself in a glorious reign of peace and righteousness—this through a mysterious Person who makes atonement for his people—"Christ and Him crucified."

*Active Ministry.*—A series of momentous occurrences in their bearing on the two kingdoms furnished occasion for his public teaching.

*The First Crisis.*—The Syro-Ephraimitish War. Waged by Rezin of Damascus and Pekah of Israel, first against Jotham, and then against his son Ahaz; during which the great Assyrian power appears on the stage and calls forth his prediction of the fall of Judah's confederate enemies by Assyria, Isa. 7, 8. King Ahaz intrigued with Assyria.

734. The subjugation of Syria and Samaria by Tiglath-pileser.

732. The capture of Damascus, 17: 1-3.

718. The fall of Samaria (ch. 28: 1 ff), followed by the military operations of Sargon against Palestine and Egypt, chs. 10, 20.

*Second Crisis.*—Sennacherib's invasion of Judah, ch. 14: 24-27; 17: 12-14; ch. 33.

These troublous times were intensified by the attitude of Egypt (chs. 19, 30) and the growing importance of Babylon, chs. 13: 1-14: 23; ch. 39. Judah formed political alliances with Egypt and the Palestinian states. Isaiah's maxim was "no politics"—neutrality—freedom from foreign alliances, 30: 1-17; 31. The necessity of an independent foreign policy for Judah.

### The Book of Isaiah

*Author.*—Isaiah. Universally admitted from the Septuagint to the close of the eighteenth century. Inconceivable that the writer should be wholly unknown, utterly forgotten. Nine times in the New Testament disputed portions of Isaiah are quoted as from the great prophet.

*Style.*—Peculiarly lofty and majestic eloquence. "No other prophet has the same power of conception or expression." "No other Hebrew author furnishes so many quotable sentences" (Professor H. G. Mitchell).

*Problem.*—"To preserve, amid the political convulsions of the time, the only nation that possessed a true knowledge of God, and with them, their religion."

*Argument.*—That the national existence depended upon the righteousness of the people and their implicit faith in Jehovah's protection.

*Themes.*—Ruin—repentance—restoration.

*Divisions.*—Two parts: Chs. 1-39: Assyrian in horizon. Chs. 40-66: Babylonian in horizon.

*Analysis.*—*Part I* (Chs. 1-35): *Book of Warnings, Denunciation, and Woe.*

Chs. 1-12: Uzziah - Jotham - Ahaz prophecies. "Home" prophecies, "relating to Judah and Jerusalem." Denounces

their sins (enumerate them) as the cause of judgments, ch. 1-9: 7.

Chs. 7-12: "The book of Immanuel." "The righteous remnant" of the people would survive, ch. 6: 13.

"*The Remnant*."—"As when a terebinth is cut down, new branches will shoot up from the stump, so life will remain in God's people even in their apparent ruin, and this life will spring up to new beauty and power." "Isaiah's message of hope," the beginning of the conception of a Church.

"Foreign nations" prophecies, chs. 13-23. "Assyria was at this time at its height. Babylonia was beginning to reassert itself. Syria was approaching its end. Egypt was exalted, but ready to fall. Tyre and Sidon were at the head of commercial enterprise. Moab, Ammon, Philistia, and Edom (Israel's dangerous enemies all through its history) were "nearing their time of desolation."

"The little Apocalypse" (chs. 25-27); "wells of salvation" (ch. 12); "joy and gladness" (ch. 35)—are poetic effusions of praise and thanksgiving. (Memorize "quotable passages.") Final overthrow of opposing power, chs. 28-34. (Underline Assyria.)

*Historical*, chs. 36-39. Closes with the terrible prediction of the Babylonian captivity. Isaiah's prophecies have been found by modern discoveries fulfilled to the letter.

*Part II: Book of Consolation*, chs. 40-66. A grand Messianic poem, setting forth Christ as Prophet, Priest, and King. (Make a list of Messianic prophecies.)

*Keynotes*.—Chs. 40-48: Comfort. Chs. 49-57: The suffering servant. Chs. 58-66: The future glory.

Predictive prophecy. Cyrus by name, 44: 28; 45: 1.

Center of this section, Isa. ch. 53. Center of the Word of God. The nature of the atonement. Mark the twelve assertions of the vicarious character of these sufferings—"our." The New Jerusalem, Isa. 65: 17-24; 66: 1, 2; Rev. 21: 1-4. Glorious promise, Isa. 66: 22.

*Messianic Prophecies*.—"The Coming One." His fore-runner, 40: 3; birth, 7: 14; family, 11: 10; name and kingdom, 9: 6, 7.

Three-fold character: Prophet, 42:6, 7; 49:1-3; priest, 53:12; king, 32:1.

License to preach, 61:1-3. Power to perform miracles, 35:5, 6. Rejection by the Jews, 6:9-12; 8:14; 53:3. Acceptance by the Gentiles, 49:6; passion, ch. 53. Victory over the grave, 25:8. Increase and perfection of his kingdom, 9:7; 11:4-10. (These prophecies are so exact as to have earned for Isaiah the name "Gospel Prophet.")

**Manasseh** (Judah, XVI), B. C. 694-640. The longest reign in the history of Judah and Israel.

*Parentage.*—The evil son of godly parents, I Kings 20:21; 21:1.

*Character.*—II Kings 21:2. Sinned against great light. (Note the influences from parents and national history that surrounded his youth.)

*Length and Character of His Reign.*—II Chron. 33:1-9.

*Great Sin.*—Catalogue the evils he did, II Kings 21:3-9. Abominations of idolatry. "Altars for Baal . . . as did Ahab king of Israel." Desecration of the temple. "In the house . . . of which the Lord said . . . In this house and in Jerusalem . . . will I put my name for ever."

*Corruption of the Nation.*—"Seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel," II Chron. 33:9. Guilt greater. Defiance of God, II Chron. 33:10. The Reign of Terror, II Kings 21:16. Jehovah's prophecy against Judah, 21:10-15. "Which the Lord would not pardon," II Kings 23:26, 27; 24:3, 4. "The measure of Judah's iniquity was filled up; the final sentence of doom was pronounced; not even the piety of Josiah could obtain the reversal" (Cook).

*His Punishment.*—Captivity in Babylon (33:11-13) recorded only in Chronicles. "The mention of Babylon as the place of captivity may be accounted for by the fact that Babylon had been made subject to Nineveh, the capital. Esar-haddon rebuilt Babylon and spent much of his time there. As a rule, the lot of a conquered vassal at the Assyrian court was horrible" (Farrar).

*Assyrian Supremacy.*—Assyria during the reign of Manasseh

was at its greatest height and widest bounds—the mightiest world-power of the time. Its greatest king was Asshurbanipal, the Sardanapalus of the Greeks, B. C. 668–628. (Under his father [Esar-haddon, B. C. 680–669] and himself Egypt became for the first time an Assyrian province, B. C. 670–660.) Jerusalem was not attacked, but Judah was nominally tributary to Assyria.

“The first twenty years of Manasseh’s reign were spent in comparative peace with Assyria, being let alone by Sennacherib and Esar-haddon during his first years” (McCurdy). In the records of Assyria, preserved in Nineveh, “Manasseh of Judah appears twice as an Assyrian tributary—once in 677–676, when, as one of twenty-two kings, he paid homage to Esar-haddon as ‘king of the city of Judah,’ and again as one of the same group who furnished ‘men and ships in addition to the customary tribute’ on Asshurbanipal’s first campaign against Egypt in 668” (Geo. Adam Smith). It was possibly on one of his (Asshurbanipal) expeditions into Egypt that Manasseh was carried in chains as a hostage to Babylon.

Manasseh’s repentance, II Chron. 33: 12, 13. “Then Manasseh knew that the Lord, He was God.”

*Restoration.*—Proofs of God’s forgiveness, v. 13. He brought him again to Jerusalem. Proofs of Repentance, vs. 14–17. Assyria began to decline in 647. According to Professor Beecher, this was the year of Manasseh’s return from Babylon, after a captivity of only a year or two; during the last six years of his life the influence of Assyria over Judah was lessened. Death—burial (not with royal ancestors), v. 20.

*Lesson-thoughts.*—Are all sins equally heinous? (Question 83 in the Shorter Catechism.) The evil that could not be undone.

Asshurbanipal (Sardanapalus), the greatest of Assyrian sovereigns, “is far more memorable on account of his magnificent patronage of learning than on account of his empire or the extent of his wars.” For centuries Assyria had been a seat of learning, and a royal library had been gathered, which was removed by Sennacherib to Nineveh, B. C. 705. “The



Great Stone Library at Nineveh increased the Assyrian influence over Judah. Assurbanipal added more to this royal library than all the kings who had gone before him. During Manasseh's reign the literary supremacy of Assyria was at its height." (Yet the Assyrians were really near to destruction, since their capital, Nineveh, was swept out of existence, 607 B. C.)

**Amon** (Judah, XVII), B. C. 639-638, II Kings 21: 19-26; II Chron. 33: 21-25. Short, wicked, uneventful reign. "Evil," as did Manasseh, his father, v. 22. "Humbled not himself before the Lord, as Manasseh his father," v. 23. Tragical death, v. 24. Burial, II Kings 21: 26.

### Nahum, Prophet

"Consolation," ch. 1: 1. A native of Elkosh (in Galilee) (Jerome). Another tradition places it thirty miles to the north of Mosul, the ancient Nineveh.

*Date.*—Determined only by two references in the book. He predicts the fall of Nineveh, which took place B. C. 607. He speaks of No-amon, or Thebes, as having been already destroyed, 3: 8-10 (R. V.). This occurred 663 B. C. It is likely that he prophesied during the reigns of Manasseh, Amon, and Josiah, B. C. 694-638.

*Style.*—Vivid, graphic. A perfect poem of surpassing sublimity, quoted by Paul, Rom. 10: 15. In dignity and force approaches most nearly to Isaiah.

*Theme.*—"The burden of Nineveh," then at the height of its power.

*Conception of God.*—Very exalted. Sublime description of the God who taketh vengeance on his adversaries (1: 2), but is a stronghold to his own in the day of trouble (v. 7).

*Teaching.*—"It is less directly spiritual than the prophecies of Hosea, Isaiah, or Micah, yet it forcibly brings before us God's moral government of the world, and the duty of trust in him, as the avenger of wrong-doers, the sole source of security and peace to those who love him" (Farrar).

*Analysis.*—Prediction of judgment from which Nineveh

cannot escape, ch. 1:1-10, v. 13. Death of Sennacherib predicted, vs. 11-15.

The certain fall of Nineveh, the largest and wealthiest city in the world, with a vivid picture of the siege and sack of the city, aided by the sudden inundation of the Tigris, ch. 2.

The miserable ruin of Nineveh, ch. 3. Utter and final, v. 19. Its very site was lost; the desolation was so complete that Nineveh vanished entirely from view, and Alexander could march over it, "not knowing that a world empire was buried under his feet." Modern labors revealed to the world the wrecks of its former splendor.

**Josiah** ("Jehovah supports"), B. C. 638-608, II Kings 22:1; II Chron. 34:1.

*Personal History.*—Birth, B. C. 646, Jerusalem. Parentage, II Kings 22:1.

*Early Training.*—"Imagine the struggle of this godly mother doing battle for the soul of her boy amid the debasing tendencies of an immoral court and the example of an idol-worshipping father." "Most psychologists put the determination of dominant tendency between birth and fourteen years of age."

Began to reign B. C. 638, eight years old, II Chron. 34:1. Marriage, II Kings 22:1, compared with 23:36.

*Character of His Reign.*—Ch. 22:2; 34:2. "He left the brightest name for piety and religious zeal among all the successors of David. His reign marks the last glory of the earthly kingdom of David" (Smith). Conditions were bad, as we see from the denunciations of Zephaniah and Jeremiah, Jer. chs. 1-9. Social corruption, with its attendant civic weakness, was rapidly destroying the vigor of the nation.

*Providential Influences.*—The high priest Hilkiah, Shaphan the secretary, Huldah the prophetess, her husband, Shallum. "Within this circle the king had grown up with another youth, destined to be yet more conspicuous than the king himself—the prophet Jeremiah" (Stanley).

*Critical Years of His Reign.*—Eighth, B. C. 631, II Chron. 34:3. Twelfth, 627, II Chron. 34:3. Eighteenth, 621, v. 8; II Kings 22:3.

631. Eighth year of his reign: Began to seek after the God of David, his father.

627. Twelfth year of his reign: Began to purge Judah and Jerusalem, I Chron. 34: 3-7. "Beginning" of the campaign against idol worship.

626. Jeremiah begins to prophesy.

Reforms hindered by the Scythian invasion. Extension of the reforms, v. 6. The power of Assyria being relaxed (Assyria was too busy with its own troubles), Josiah found no difficulty in extending his dominions.

*Scythian Invasion.*—Jeremiah foretells in vivid pictures, Jer. chs. 4-6. Herodotus says, the Scythians, "from the regions over Caucasus, vast nameless hordes of men, who, sweeping past Assyria unchecked, poured upon Palestine." In 630 they had crossed the Caucasus; by 626 they were on the borders of Egypt. Pharaoh (Psamtik) purchased their retreat, and they swept back as swiftly as they came. They followed the old Assyrian war-path through the lowlands along the Mediterranean. Judah escaped because the great central range of hills lay between their path and Jerusalem. "But they shook the whole of Palestine into consternation" (Geo. Adam Smith). This invader, coming so near, must have interfered with Josiah's plans.

621. Eighteenth year: Repairing the temple, II Chron. 34: 8-13; II Kings 22: 3-7. Found a book of the law of the Lord, given by Moses, 34: 14-18. Impression on the King, vs. 19-22. Prophecy of the destruction of Jerusalem, vs. 23-25. Accomplished within thirty-six years. Respite for the King, vs. 26-28.

*The Great Reformation.*—Public Bible reading, vs. 29, 30. Renewal of the covenant, vs. 31, 32. National reforms, II Kings 23: 4-20. Fulfilment of the prophecy of "the man of God out of Judah" (I Kings 13: 1, 2), II Kings 23: 15-18.

*Restoration of Religious Services.*—Renewal of the Passover, II Chron. 35: 1-19, "a passover" such as had not been celebrated "from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah," II Kings 23: 22. Services of the temple choir. II Kings

23:25: "Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might (Matt. 22:37), according to all the law of Moses; neither after him arose there any like him." Too late: "Notwithstanding the Lord turned not . . . because of . . . Manasseh." "I will remove Judah," vs. 26, 27.

*Death.*—"Unquestionably the most tragic event in Hebrew history" (Professor Kent), II Chron. 35:20-24; II Kings 23:29, 30.

608. Egypt turned its thought to Asiatic conquest. Pharaoh Necho marched along the sea-coast of Palestine northward to meet the armies of Assyria. (The small kingdom of Judah lay between the Assyrian and Egyptian empires, then in mutual hostility.) Josiah met Necho in battle at Megiddo, on the plain of Esdraelon, was defeated, and killed. Burial and mourning, v. 24. Great lamentations by Jeremiah and the singing men and singing women, v. 25.

*Present-day Applications.*—The power of God's Word in a ruler's life. Putting away sin at any cost. "By the sacrifice of himself," Heb. 9:26. "Spared not his own Son," Rom. 8:32.

### Zephaniah, Prophet

"Jehovah hath hidden." The prophet of doom.

*Genealogy—Date.*—Ch. 1:1. Days of Josiah, B. C. 638-608. Speaks of the destruction of Nineveh as in the future, 2:13.

*Themes.*—Judgment. Salvation.

Ch. 1: Destruction is about to fall on Judah and Jerusalem. "The day of the Lord" is at hand, v. 7; a day of "sacrifice"; a day of "wrath," vs. 14, 15. "Dies iræ" is based on this chapter.

Ch. 2: An exhortation to repentance, vs. 1-3. Judgment on five nations, enemies of Judah, vs. 8, 10. Nineveh laid waste, vs. 13-15.

Ch. 3: Wrath will rest most heavily on Jerusalem, for "the Lord in the midst of her is righteous," vs. 1-8. Prediction of

the glorious appearing of the Lord in Israel, vs. 14-20. (Memorize 3: 5, 17, 20.)

### Habakkuk

"Embrace." The prophet of reasoned faith.

*Date.*—Probably in the reigns from Josiah to Jehoiakim.

*Personal.*—Levitical family, based on liturgical terms, 3: 1, 19.

*Theme.*—The downfall of the Chaldean power.

*Keynote.*—"The just shall live by faith," 2: 4, furnishes Paul the doctrine which forms the keynote of the Epistles to the Romans and Galatians, Rom. 1: 17; Gal. 3: 11. Adopted by Luther in the great question of "justification by faith."

Ch. 1: Problem: Oppression; how God can allow a wicked nation to scourge Judah, more righteous than itself. The questioning of faith.

Ch. 2: Tyranny as suicide. The listening and waiting of faith.

Ch. 3: Eloquent, sublime Psalm upon the majesty of God. Confidence of his faith, vs. 17-19. (Memorize 1: 12, 13; 2: 4, 14, 20; 3: 2, 17-19.)

### Jeremiah, Prophet

"Exalted by Jehovah." The prophet of "the bleeding heart and the iron will" (Ballantine).

*Father.*—Hilkiah (Jer. 1: 1), a priest.

*Birth.*—B. C. 647. Anathoth. (Two or three miles northeast of Jerusalem.)

*Call* (Jer. 1: 4-10).—*Time of Prophesying* (Jer. 1: 2, 3), B. C. 626-586.

*Commission* (Jer. 1: 17-19).—"Defenced city," "iron pillar," "brazen walls." This promise, renewed later (ch. 15: 20), never failed him.

*Character.*—"The most exquisite sensibility of soul," and "yet a spiritual courage that triumphed over all weakness, and compelled his body to the most difficult and dangerous duties." "Jeremiah puts himself in the place of God.

His heart breaks with the Divine burden, his spirit groans with the Divine grief" (Matheson). "The weeping prophet," 9: 1, 2; 15: 10; 20: 14-18. Through all the slow, heart-breaking steps of the political decadence (B. C. 608-586). Jeremiah went down with his nation into its grave (Heb. 2: 10), with never the joy of a single success.

*Career.*—Personal details, chs. 11: 21-12: 6; chs. 26, 36, 20, 21: 1-10; chs. 37, 38, 33, 39-44. A life of sorrow and suffering. Himself a priest and prophet, he was compelled to witness against each and bear their reproaches (20: 2; 37: 13), and even harsh treatment at the hands of the populace (11: 19, 26: 8, 9), the military party (38: 4), and the king himself (36: 20 ff), with only occasional support from the elders (26: 17 ff) and the lower classes (38: 7 ff). Carried to Egypt by the exiles who fled thither (43: 6), and was probably stoned to death in Egypt.

### The Book of Jeremiah

The Book of Jeremiah, "Prophet of warning," "through whom, in the saddest times of Hebrew history, Jehovah uttered his final call to repentance." The book "stands second only to the Psalms as the most spiritual book in the Old Testament" (Whyte).

*Author.*—Jeremiah. Probably revision by a later hand.

*Date.*—B. C. 604. For twenty-three years Jeremiah's teachings had been oral. In the latter part of B. C. 604 he was bidden by the Lord (36: 1, 2) to adopt a new method, that of writing, instead of speaking. Second roll (36: 32) no doubt formed the nucleus of the present book.

*Amanuensis.*—Baruch, 36: 4, 32; 45: 1-5.

*Style.*—Varies between prose and poetry, and contains history mingled with prophecy. His prophecies are broken by outbursts of prayer and complaint; the bitter opposition of enemies wrings from him words of indignation and cries for vengeance.

*Summary.*—Part I: Prophecies relating chiefly to the kingdom of Judah (chs. 1-45).

Part II: Discourses against foreign nations (chs. 45-51).

Part III: Historical appendix on the siege and capture of Jerusalem, which is also a preface to the Lamentations (ch. 52).

*Character of the Times.*—Political, moral, religious. Three of the greatest events of world-wide importance occurred in Jeremiah's time:

(1) Battle, Megiddo, Pharaoh Necho, Josiah's death. (The loss to Israel meant more than Lincoln's death to America.)

(2) Battle of Carchemish-Nebuchadnezzar, Jer. 46: 2.

(3) Destruction of Jerusalem. Nebuchadnezzar. God's scourge.

*Geography.*—The key to the situation. Not only study the map for the three kingdoms involved, but draw maps for study. Egypt, Palestine, Assyria (Babylonia), the great routes of travel between the two world-powers, Jerusalem being off one side from the routes between the other two.

*Moral.*—Through the last years of Josiah's reforms a worldly party was growing. Jeremiah, "an actor in the scenes," pictures a terrible condition of the people and their sins. "The land was full of idols." Immorality was rampant everywhere. Crimes, oppressions, and shameful vice abounded.

*Religious.*—"The three great prophets of the period, Jeremiah, Zephaniah, and Habakkuk, vie with each other in the indignation and mournfulness of their delineations—the root of all being in apostasy from God" (S. G. Green).

*Problem.*—To preserve true religion in Israel when the destruction of Jerusalem and the deportation of its inhabitants became inevitable. Manasseh's sins, Jer. 15: 4.

*Predictions.*—Date of captivity. Return of the Jews. Fate of Zedekiah. Future decay of Babylon. Fall of many other nations.

*Divisions.*—Chs. 1-39: Prophecies and events preceding the fall of Jerusalem. Chs. 40-52: Prophecies and events following the fall of Jerusalem.

*Time of Prophesying.*—B. C. 626-586. Jer. 1: 2; 25: 3. Josiah's sons: I. Jehoahaz (Shallum), 3 months. II. Jehoikim,

11 years. Son, Jehoiachin, Jer. 22: 29, 30. III. Zedekiah, 11 years.

Jeremiah had been for five years an acknowledged prophet when Josiah's reformation took place, Jer. chs. 1-6, 11, 12. "The pathos and depth of chapters 2 to 6 are not surpassed by anything in Scripture" (Davidson).

**Jehoahaz (Shallum)**, B. C. 608, II Kings 23: 30-34; II Chron. 36: 1-4; Jer. 22: 10-12; Ezek. 19: 1-4. Made king by "the people of the land." Evil in the sight of the Lord." Deposed by Pharaoh Necho. Carried to Egypt. "Died there," v. 34. Reign, three months.

**Jehoiakim (Eliakim)**, B. C. 607-597, II Kings 23: 34-37; 24: 1-6; II Chron. 36: 4-8; Jer. 22: 13-19; Ezek. 19: 5-9. Made king by Pharaoh Necho, who changed his name. "The land put to a tribute," vs. 33, 35. "Evil in the sight of the Lord." Vassal of Egypt, three years, Dan'l 1: 1, B. C. 608-605. "The Assyrian Empire was brought to an end by the fall of Nineveh, B. C. 607, and Babylon became heir of all the countries washed by the Mediterranean, the realm which had just been added by Necho to his dominions. Nebuchadnezzar, now master of the East, broke the Egyptian power at the battle of Carchemish (B. C. 604), which was a crisis time not only for Jeremiah and Judah, but for the world. Judah exchanged the yoke of Egypt (II Kings 24: 7) for that of Babylon the same year (the fourth year of king Jehoiakim. Nebuchadnezzar carried away captives, including Daniel and his companions), and part of the treasures of the temple," Dan'l 1: 1, 2. This was the first captivity.

"Jehoiakim became his servant three years," II Kings 24: 1.

**605.** Jeremiah's prophecies were written in a book. Just at this time Nabopolassar, the king of Babylon, died and the son and heir (Nebuchadnezzar) left Jerusalem to secure the throne of the Babylonian Empire.

**603.** "Then he turned and rebelled against him" (24: 1), defying God as well as Babylon.

"The Lord sent against him bands . . .," ch. 24: 2. "At the commandment of the Lord came this upon Judah,



to remove them" . . . "for the sins of Manasseh"  
 . . . "which the Lord would not pardon," II Kings  
 24:2-4.

"Against him came up Nebuchadnezzar, bound him in fetters to carry him to Babylon," II Chron. 36:6. Prophecy of ignominious burial, Jer. 22:18, 19; 36:30. Rest of the acts of Jehoiakim, and his abominations, which he did and that which was found in him, 36:8. "Slept with his fathers," 24:6. (Book of Jeremiah, chs. 26, 7-10, 14-20: 18, 35. Fourth year messages, chs. 36, 45, 25, 46; chs. 47-49, 13, 22, 23.)

*Prophecies, Experiences, and Manner of Teaching.—Object Lessons.*—Ch. 26: "I will make this house like Shiloh," v. 6. "Thou shalt surely die." "I am in your hand." "Not worthy to die: for he hath spoken to us in the name of the Lord our God."

Chs. 7-10: The message. Conception of God, 10:6, 7, 10, 12, 13, 16, 23, 24.

Ch. 14: The prophet's prayer, intercessory, vs. 7-10.

Ch. 15: No intercession, utter rejection, v. 4.

Ch. 16: Unmarried.

Ch. 17: Cursed—blessed—the Sabbath day.

Ch. 18: Potter's wheel. "As the clay is in the potter's hand, so are ye in mine hand," v. 6; Rom. 9:20, 21. Conspirators, v. 18.

Ch. 19: Potter's earthen bottle. "Even so will I break this people and this city," vs. 10, 11.

Ch. 20: Smitten and in stocks, vs. 3-6.

Ch. 35: Rechabites—"their father and Me," v. 14.

*Fourth Year Messages:*

1. Ch. 36: The Indestructible Book. "Take thee a roll of a book, and write therein all the words," etc.—Baruch, the scribe, vs. 4, 18. The fast day. The king cast it into the fire, etc., v. 23. Judgment denounced, vs. 29-31. A new and enlarged edition.

2. Ch. 45: Baruch.

3. Ch. 25: Prophecies of the Babylonian captivity, and of the destruction of Babylon and "of all the nations."

4. Ch. 46: The overthrow of Pharaoh's army in Carchemish, v. 2. Conquest of Egypt by Nebuchadnezzar, vs. 13, 25, 26.

Chs. 47-49: Prophecies against the nations. The order is geographical: Egypt first—Babylon last.

Ch. 13: The linen girdle. "This evil people," "good for nothing," v. 10.

Ch. 22: The judgment of the three kings.

Ch. 23: Restoration—Messianic. Christ promised, vs. 5, 6. False prophets and mockers.

Jehoiachin, B. C. 597 (three months), II Kings 24: 6-16; II Chron. 36: 8-10; Jer. 22: 20-30 (Coniah). "Evil in the sight of the Lord."

Jerusalem besieged, 24: 10, 11. Jehoiachin "taken to Babylon with the goodly vessels of the house of the Lord," 36: 10.

Second captivity, II Kings 24: 12-16. Ten thousand captives, "none remained save the poorest sort of the people of the land." "All the men of might . . . all that were strong and apt for war . . . brought captive to Babylon."

"Jehoiachin was scarcely on the throne when the Chaldean forces which had been ravaging Judea were joined by Nebuchadnezzar himself and closed around Jerusalem. Jehoiachin surrendered at discretion. The arm of Babylon, raised to strike his father, fell on him, and fulfilled the prophecy against Jehoiakim," Jer. 36: 30 (Hastings).

Ezekiel was carried away with him (Ezek. 1: 1, 2); also the great grandfather of Mordecai (Esth. 2: 5, 6). Jeremiah's prophecy of Jehoiachin's captivity (Jer. 22: 24-30) was thus fulfilled. His life in Babylon, II Kings 25: 27-30; Jer. 52: 31.

Zedekiah (Mattaniah), B. C. 597-586. "But a shadow king over a desperate band of men" (H. P. Smith). The dregs of the people. "I am afraid," Jer. 38: 14-28; II Kings 24: 17-25: 7; II Chron. 36: 11-21; Jer. chs. 24-29, 50, 51; 30-33. The book of consolation, chs. 34, 37, 39, 52.

During all these years Jeremiah was uttering his warnings in Jerusalem, and Ezekiel, a captive on the river Chebar, was sending messages from Babylonia to Palestine, Ezek. 1: 1-3; 3: 1.

*Character.*—"Evil in the sight of the Lord his God," II Chron. 36:12. "Humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord." Rebelled against king Nebuchadnezzar, who had made him swear by God (v. 13; Ezek. 17:13), "whose oath he despised, and whose covenant he brake," v. 16. Stiffened his neck and hardened his heart from turning unto the Lord God of Israel, II Chron. 36:13. Chief of the priests and people. Transgressed very much after all the abominations of the heathen. Polluted the house of the Lord, which he had hallowed in Jerusalem, v. 14. God's efforts of grace. Messengers sent, v. 15. They mocked the messengers of God, and despised his words and misused his prophets, until the wrath of the Lord arose against his people till there was no remedy, v. 16. Jerusalem destroyed, vs. 17-20. (Study, to learn the difference between the attitude of Jeremiah and that of the national party at this crisis of Jewish history.)

Ch. 24: Under the type of "good" and "evil" figs, Jeremiah counsels submission to Babylon.

Ch. 27: By symbolic "yokes" and "bands" he prophesies God's purpose as to the neighbor nations. The remnant of the vessels of the house of the Lord shall be carried to Babylon.

Ch. 28: Hanani falsely prophesies the return of the vessels; also of Jeconiah (Jehoiachin).

Ch. 29: Zedekiah's embassy to Babylon, v. 3. Jeremiah sends a letter to the captives. Study its substance. Did Zedekiah visit Babylon in the fourth year of his reign? Jer. 51, 59.

Ch. 50: The judgment of Babylon, vs. 1, 9, 18, 35, 45, 46. The redemption of Israel, vs. 4-6, 17, 33, 34.

Ch. 51: Severe judgment of Babylon in revenge of Israel, vs. 5, 24, 33, 34, 49. Perpetual sinking of Babylon, vs. 59-64.

Chs. 30-33: The Book of Consolation. The two great subjects of prophetic teaching are "judgment" and "salvation" extending to all nations.

Ch. 30: A gracious return promised. "Because of thy sins,

I have done these things unto thee," v. 15. "Ye shall be my people, and I will be your God," v. 22.

Ch. 31: Restoration. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee, v. 3. A great company shall return thither, v. 8. (Note v. 26.) "A new Covenant," "my law written in the heart," "forgive their iniquity," "remember their sin no more." (Memorize vs. 31-34.)

Ch. 32: Jerusalem besieged; Jeremiah, imprisoned for his prophecy (vs. 3-5), expresses his faith in God's promise of the return from captivity by a "land purchase," vs. 6-15, 25, 37. The gracious return. "My people," "their God," "one heart," "an everlasting covenant." Conception of God, 17-19, 27.

Ch. 33: The second message, while shut up in the prison court. The Lord promises a gracious return, v. 14. Messianic, vs. 14-17. Christ, the righteous Branch (a descendant of David), Jer. 23: 5, 6. Jehovah tsidkenu, "The Lord our Righteousness." "Prophecy had already taught its truths; its last effort was to reveal itself in a life."

Ch. 34: Nebuchadnezzar, king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and the people fought against Jerusalem, v. 1; chs. 39: 1; 52: 4; II Kings 25: 1. God's judgment on Jerusalem for revolting from Babylon to Egypt, Ezek. 17: 11-20. Jeremiah's prophecy, vs. 2-7. Proclamation of liberty to bondservants. The siege raised by the appearance of Pharaoh's army, ch. 37: 5-10. Insincere repentance, v. 11. God's message, vs. 17-22.

Ch. 37: Siege being raised. Chaldeans departed. Zedekiah sent to the prophet, saying, "Pray now unto the Lord our God for us." Prophecies Chaldeans' certain return and victory. Jeremiah taken as a fugitive, beaten, imprisoned, vs. 11-15. By favor of the king, transferred to "the court of the prison," vs. 16-21.

Ch. 21: "I set before you the way of life and the way of death," v. 8.

Ch. 38: "Let this man be put to death." "Seeketh not

the welfare of the people but their heart." "Behold he is in your hand." "In the miry dungeon." Ebed-melech, 39: 16.

Ch. 38: Zedekiah's secret conference, vs. 14-27. Jeremiah abode in "the court of the prison" until the day Jerusalem was taken, v. 28.

Horrors of the siege. Famine prevailed—"no bread," Lam. 4: 5-10.

586. City broken up, II Kings 25: 2, 3; Jer. 39: 2; 52: 6.

Chs. 39, 52: The city and the temple in ruins. King Zedekiah's effort to escape; his fate. Prophecies fulfilled, Ezek. 12: 10-13; Jer. 32: 3-5. Treasures of city, palace, and temple, II Kings 25; Jer. 52. The captives, 39: 9, 10; Jer. 52: 15, 16, 28-30.

*Deportations.*—1. B. C. 604. Jehoiakim's fourth year, King of Babylon, first year, Daniel, and a few others.

2. 598. Jehoiakim's tenth year, King of Babylon, seventh year, 3023 persons.

3. 597. King of Babylon, eighth year, 10,000 persons.

4. 586. Zedekiah's eleventh year, King of Babylon, eighteenth year, 832 persons.

5. 582. By captain of the guard, twenty-third year, 745 persons.

Nos. 3, 4, 5, all belong to the third campaign.

*Following the Fall of Jerusalem.*—Jeremiah and the remnant in Judea, chs. 40-42. Nebuchadnezzar's charge concerning Jeremiah, 39: 11-14.

Ch. 40: Nebuzar-adan, the captain of the guard, vs. 1-6. Gedaliah made governor, vs. 7-12.

Ch. 41: Ishmael, vs. 1-10; Johanan, vs. 11-18.

Ch. 42: Jeremiah requested to pray for God's guidance, vs. 1-6. Assures them of safety in Judea; destruction in Egypt, vs. 19-22. Jeremiah and the remnant in Egypt, chs. 43, 44.

Ch. 43: Carried into Egypt, vs. 1-7. Prophecies conquest of Egypt by Nebuchadnezzar, vs. 8-13.

Ch. 44: Protesting against their idolatry, he prophesies their destruction, vs. 26-28. For a sign the overthrow of Pharaoh-hophra, vs. 29, 30.

## Obadiah, Prophet

"Worshiper of Jehovah."

*Personal History.*—Nothing is known.

*Date.*—Probably after the final capture of Jerusalem by the Chaldeans, B. C. 586. "Judah's calamity," vs. 10-16.

*Theme.*—The downfall of Edom. (Israel's implacable foe.)

*Occasion.*—The hostility shown by the sons of Esau to their brethren, the Israelites, at the fall of Jerusalem, shouting "Down with it, down with it, even to the ground," Lam. 4: 21, 22; Ps. 137: 7.

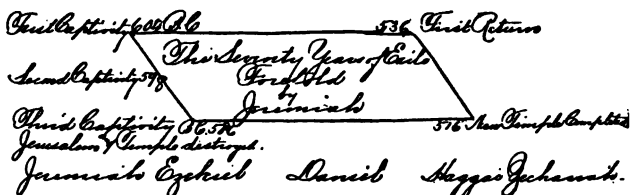
*Summary.*—Divine retribution on Edom and the guilt that called it down, vs. 1-16. Vivid prediction of our Saviour's coming to Mt. Zion, the glorious reign of the Messiah, vs. 17-21. (Note vs. 2, 10, 15, 17, 21.)

## NEW TESTAMENT TEACHINGS OF EPOCH IV.

Rom. 6: 23: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

II Cor. 4: 6: "For God, . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

## THE CAPTIVITY



## BOOK OF THE PROPHET EZEKIEL

*Author.*—Ezekiel, "God strengthens." Priest and prophet. "Dante of the Bible."

*Personal History.*—Son of Buzi, 1: 3. Carried captive by Nebuchadnezzar, II Kings 24: 10; Ezek. 1: 2; 33: 21. B. C. 597. Lived among the exiled Jews at Tell Abib, on the river

Chebar (one of the large irrigating canals of Babylonia, running across the plain between the Euphrates and the Tigris). Was married, and had a house of his own, 24: 18; 8: 1. Was resorted to for advice and guidance by the elders of the captivity, 8: 1; 14: 1; 20: 1. Mocked, 33: 30-33.

*Prophetic Activity.*—B. C. 592 (1: 1-3)—B. C. 570 (29: 17)—twenty-two years.

*Call to Prophecy.*—Ch. 1: 2, 3: "In the thirtieth year," v. 1. Probably the "thirtieth year" of his own age (B. C. 622 or 621), the time of the reform of Josiah. (Jeremiah was an influence in his life.) "I saw visions of God."

*Commission.*—Ch. 2: 3-5. Instruction, vs. 6-8. The roll of his prophecy, vs. 9, 10. The roll eaten, 3: 1-3; ch. 3: 4-14; 15-27.

*Methods.*—Visions, acted parables, picturesque allegories; symbolical; apocalyptic.

*Conditions.*—Revolts of Zedekiah against Chaldea at the instigation of Egypt, resulting in the capture of Jerusalem and the deportation of the Jews to Babylon.

*Theme.*—The certainty and the necessity of the captivity (under five heads): (1) God's majesty. (2) Israel's apostasy and chastisement. (3) The judgments to come on heathen nations. (4) Israel's restoration. (5) The final consummation of the kingdom of peace.

*Contents.*—Chs. 1-24: The approaching fall of Jerusalem.

Chs. 25-32: Oracles against foreign nations.

Chs. 33-48: The restoration.

*Analysis.*—Chs. 1-24: The approaching fall of Jerusalem.

*Data.*—B. C. 592. Ezek. 1: 2. Fifth year of Jehoiachin's captivity—Elders of Judah.

B. C. 591. Ezek. 8: 1. Sixth year of Jehoiachin's captivity.

B. C. 590. Ezek. 20: 1. Seventh year of Jehoiachin's captivity.

B. C. 588. Ezek. 24: 1. Ninth year of Jehoiachin's captivity.

Ch. 1: Visions of God: (1) The Divine Majesty. The cherubim, chariot, and the glory of God, Rev. 1: 17; 4: 6.

"The providence of God envelops the world, and is controlling and using all things for the unfolding of his kingdom and its glorious consummation." Man: Spiritual intelligence. Lion: Power. Ox: Patient, enduring work. Eagle: Lofty, penetrating, far-seeing vision. Living creatures and moving wheels: Universal Providence.

Chs. 2, 3: Ezekiel's commission (2), Israel's apostasy, vs. 1-14. Watchman, vs. 15-21. God and his mouth, vs. 22-27.

Ch. 4: The siege, vs. 1-8; 9-17.

Ch. 5: Israel's chastisement, vs. 5-11. "Because of all thy abominations" "neither shall mine eye spare . . . pity."

Ch. 6: Mountains of Israel. "I will destroy." "Ye shall know that I am the Lord," vs. 2, 7-14. A remnant.

Ch. 7: "The end," "final desolation," all thine abominations, vs. 3, 4, 9, 27. (The enemies defile "the sanctuary because of Israel's abominations," vs. 20-22.)

Ch. 8: A vision of God at Jerusalem, B. C. 591, vs. 1-4; 17, 18.

Ch. 9: The "marked" preserved, vs. 4-7. No intercession, vs. 8-11.

Ch. 10: Cherubim; coals of fire to be scattered over Jerusalem. "Glory of the Lord departed from house," etc., v. 18.

Ch. 11: The princes—their sin and judgment. A remnant to be saved, vs. 16-20. The glory of God leaves the city, vs. 22, 23. Ezekiel is returned into Chaldea, to the captivity, vs. 24, 25.

Ch. 12: Ezekiel, a sign unto the house of Israel, 1-7, 11. The captivity of Zedekiah, vs. 8-16 (v. 13), v. 28.

Ch. 13: Lying prophets. Untempered mortar, 1-9, 15, 16, 23.

Ch. 14: Idolaters, vs. 3-11. Noah, Daniel, and Job. God's sentence irrevocable. Remnant, v. 23. "Ye shall know that I have not done without cause all that I have done in it (Jerusalem)."

Ch. 15: Rejection of Jerusalem, vs. 6-8.

Ch. 16: The harlot—an awful chapter.



Ch. 17: Jerusalem's judgment for revolting from Babylon to Egypt, vs. 12-21. Cedar of gospel to be planted, vs. 22-24.

Ch. 18: Individual responsibility, vs. 1-4; 19-24; 31, 32.

Ch. 19: Lament over the Princes of Israel. Jehoahaz, who was carried captive to Egypt, vs. 1-4 (II Kings 23: 31-34; Jer. 22: 10-12); Jehoiachin, who was taken to Babylon, vs. 5-9.

Ch. 20: B. C. 590. Necessity of the doom in that Jehovah's name has been profaned, vs. 1-4, 5-9, 12, 14, 22, 31, 33, 35, 37, 42, 44.

Chs. 21-23: Iniquity of Israel is now full, vs. 5-7, 17, 26, 27; ch. 22: 8, 12, 14, 16, 22, 31; ch. 23: Judgment.

Ch. 24: B. C. 588, vs. 1, 2. Commencement of the siege. Irrevocable destruction, vs. 13, 14. Sudden death of his wife, no mourning, beyond all sorrow, shows the calamity of the Jews, vs. 15-27. "With a broken heart, but an unbroken purpose."

Chs. 25-32: Interlude. Oracles against the surrounding nations, Ps. 9: 17.

*Data.*—Geographical, not chronological.

B. C. 586. Ezek. 26: 1-28: 16. At time of destruction of Jerusalem.

B. C. 587. Ezek. 29: 1-16. Tenth year.

B. C. 570. Ezek. 29: 17-21. Twenty-seventh year.

B. C. 586. Ezek. 30: 20-26. Three months before fall of Jerusalem.

B. C. 586. Ezek. 31: 1. Five weeks before fall of Jerusalem.

B. C. 586. Ezek. 33: 21. At time of fall of Jerusalem.

B. C. 585. Ezek. 32: 1-16. Twenty months after fall of Jerusalem.

B. C. 585. Ezek. 32: 17-32. Fourteen days later.

Ch. 25: Ammonites, vs. 3-8. "I will destroy thee." (In studying these chapters note: the sin, the punishment, and the purpose of the punishment.) Moab, vs. 8-11; Edom, vs. 12-14; Philistines, vs. 15-17.

Ch. 26: B. C. 586. Tyrus, vs. 2-6. I will bring Nebuchadnezzar, vs. 7-14. Fall of Tyre, "thou shalt be no more," v. 21.

Ch. 27: Riches and large commerce, vs. 32, 36; "never shall be any more."

Ch. 28: Prince of Tyre. Sacrilegious pride, vs. 2-10. "Never shall be any more," v. 19. Zidon, vs. 22-26.

Ch. 29: B. C. 587. Pharaoh, vs. 1-7; 8-12. Restoration of Egypt after forty years, vs. 13-16.

B. C. 570. Egypt, the reward of Nebuchadnezzar, vs. 17-20. Restoration of Israel. Opening of Ezekiel's mouth, v. 21.

Ch. 30: Egypt and her helpers, vs. 6, 8, 10-13, 19. B. C. 586. Three months before the fall of Jerusalem, vs. 20-26.

Ch. 31: Five weeks before the fall of Jerusalem, vs. 2: 18.

Ch. 32: B. C. 585. Twenty months after the fall of Jerusalem, vs. 1-16. Fall of Egypt, vs. 11, 15, 16. B. C. 585, vs. 17-32. "Brought down to hell among all the uncircumcised nations."

The reasons for these judgments upon the sins of the idolatrous nations seems to be—

(1) To show Jews and Gentiles that the punishment of the Jews was on account of sin, the same sins Gentiles were committing and for which they must suffer.

(2) The nations were destroyed without hope, because there was no hope of their repenting.

(3) "The motive of the judgment announced is to prepare the way for the restoration of Israel by removing the evil influences which had sprung up from the people's contact with its heathen neighbors in the past," Ezek. 28: 24-26; 29: 16 (Professor Skinner).

(4) "These judgments will awaken the nations to the knowledge of who the God of Israel is," 36: 23 (Professor Davidson).

Chs. 33-48: The Restoration. The exiles must be restored to Palestine to vindicate God's name to the world, and to secure a holy worship from his people in his temple.

Chs. 33-39: (a) Spiritual resurrection of Israel from low conditions.

(b) Mystical representations of the glory of the new Jerusalem, under forms of the old covenant. Final consummation of the kingdom of peace.

Ezekiel is bringing hope to the exiles, preparing them to be restored, first, to God, and then to their country; urging upon them the new heart; spiritual regeneration, like a resurrection from the dead; a new vision of their God; a new temple, and temple service of worship.

Ch. 33: Conditions of the New Kingdom: Duty of a watchman, v. 21. B. C. 586: News of the capture of Jerusalem, v. 22. "No more dumb." Land desolate, v. 29. Mockers of the prophets, vs. 30-33.

Ch. 34: Description of the ruler. Shepherds, vs. 2-5, 10, 11-19. The Kingdom of Christ, vs. 23-31. "Covenant of peace"; "showers of blessings," vs. 30, 31; Ps. 23; John 10: 1-18.

Ch. 35: Mt. Seir—"their perpetual hatred," vs. 5, 15. Dawning rays of a new day, Ezek. 34; 36: 28-38.

Ch. 36: Heart of stone changed into a Living Heart (vs. 26, 27), without their deserving it, vs. 21-24, 32. Heathen shall know, vs. 36-38; vs. 26, 27; God, a Spirit, John 4: 24; Ps. 51: 10; Heb. 10: 22; Eph. 5: 26; I Cor. 6: 11; II Cor. 7: 1; John 15: 3; Mark 1: 44; I John 1: 7-9; Rev. 1: 5; 7: 14; 19: 8.

Ch. 37: Valley of Dry Bones and the Resurrection to Life, vs. 11-14. Proof of the Divine Power to save. Quickening, John 5: 21; 6: 63; 11: 25, 43; 14: 17; 15: 26; 16: 13; Ps. 80: 18. Rom. 4: 17; 8: 2, 11, 26; II Cor. 3: 17; Gal. 5: 16, 22, 25; 6: 8; II Cor. 3: 17; Eph. 2: 1; 3: 16; 4: 30; 5: 18; 6: 17; Col. 2: 13; I Thess. 5: 19; Heb. 9: 14; I Peter 1: 18, 19. Vs. 15-19: Incorporation of Israel into Judah.

Chs. 38, 39: Gog. Type of heathenism contending against the kingdom of God. Final struggle. The Lord's defense of his people in the latter day.

Chs. 40-43: The final glory of the redeemed, as seen in the vision of the temple. Returning of the glory of God into the temple, 43: 1-7. God's permanent presence. Body of Christ, John 2: 19-21; I Cor. 3: 16; 6: 19; II Cor. 6: 16; Rev. 3: 12; 7: 15; 11: 19; 15: 8. No temple, Rev. 21: 3, 4; 21: 22.

Chs. 44-46: Temple services. E. gate shut.

Ch. 47: Condition of the land, with its life-giving river issuing from the temple. Vs. 1-12: River of the Water of

Life. Holy Spirit, Jer. 2: 13; 17: 13; John 3: 5; 4: 10; Rev. 7: 17; 21: 6; 22: 1, 2.

Ch. 48: The Arrangement of the Tribes.

*Key-expressions.*—Ch. 48: 35: Jehovah-Shammah. "The Lord is there," Rev. 21: 3; 22: 3. Chs. 40-48: Apocalyptic—they have strongly influenced the book of the Revelation in the New Testament, Ps. 44, 74, 79, 80, 137.

The spiritual ideas of Christianity emerged, under the guidance of the Spirit, out of the ruins of apostate Judaism.

*Teaching.*—God's abiding Presence, Ps. 15: 1; John 14: 6; 15: 4, 5, 7, 10; I John 2: 27, 28; 3: 6, 24.

## THE BOOK OF DANIEL

*Author.*—Daniel, "the prophet" (Matt. 24: 15). "God is my Judge."

*Date.*—B. C. 605-535. Jewish tradition is that each historical event was recorded at the time it happened—each vision also—by Daniel himself.

"These documents were conveyed with other sacred works from Babylon to Jerusalem at the time of the return"; and they were put together in their later form by the "Great Synagogue." Neither language, historical references, nor doctrines imply any later date than Daniel himself.

*Language.*—Chs. 2: 4-7: 28: Chaldee; spoken by the Jews during the Babylonian captivity. The rest of the book is in Hebrew, with several Persian and even a few Greek words.

*Contents.*—Chs. 1-6: Historical—five wonderful stories. Chs. 7-12: Prophetical—four dated Apocalypses.

*Personal History.*—B. C. 622-534. Princely lineage. Carried captive 605 B. C., Dan'l 1: 1; 2: 1; II Kings 24: 1-5; II Chron. 36: 5-8. Training, Dan'l 1: 4. Employed in the king's service; attained to great dignity; remained in high office until Cyrus' third year, 535 B. C.

*Character.*—An example of piety (Ezek. 14: 14), extolled for wisdom, Ezek. 28: 3. A man of prayer (Ps. 91: 1). "Life hid with Christ in God" (Col. 3: 3). "The secret of the Lord is with them that fear Him," Ps. 25: 14; Amos 3: 7.

Daniel, more than any Old Testament character, resembles "the disciple whom Jesus loved." It was thrice said of him, by an angel, that he "was greatly beloved." He is the type of the Christian in the world.

*Analysis of the Book.*—

603. Ch. 1: Who Daniel and his companions were. The pulse "keeping the body under."

586. Ch. 2: The Colossus, vs. 14-23; v. 17. Use of the privilege of prayer, vs. 27-30. Babylon, Persia, Greece, and Rome are represented in Nebuchadnezzar's dream under the symbol of an image, and in Daniel's (ch. 7) under that of four beasts, to be succeeded eventually by the Kingdom of Christ. Conception of God—the source of all wisdom and power, vs. 20-23.

586. Ch. 3: The Furnace. "Nebuchadnezzar's great assemblage of people, from all over his Empire, had for its object the consolidation of his whole kingdom by a grand religious festival, celebrating his triumphant campaign against Egypt, Syria, and Arabia." Vs. 13-18: Nebuchadnezzar's direct challenge and defiance of God (v. 15, last sentence) is answered by a decisive interposition, vs. 24-30.

The supernatural element in history and in prophecy were peculiar interpositions from above, occasioned by the affairs of God's kingdom at this time; thus:

The Lord's Covenant people vs. Babylonish captivity. The Lord's promise of a throne vs. downfall of throne of David. The Lord's promise of a kingdom which should inherit the world vs. scattering of his people by a heathen power.

570. Ch. 4: Nebuchadnezzar's confession, vs. 2, 3, 26, 27, 34-37. Conception of God.

538. Ch. 5: Belshazzar's feast: Daniel's interpretation of the handwriting, vs. 17-29. "God hast thou not glorified," v. 23. Passing of the empire.

537. Ch. 6: The den of lions. Daniel's habit of prayer, v. 10. "Thy God whom thou servest continually, he will deliver," v. 16.

"E'en down to old age, my people shall prove  
My sovereign, eternal, unchangeable love." (Vs. 21, 22.)

*Visions.*—The rise and fall of successive world-powers, and the final triumph of the kingdom of God. The power of the stone cut out of the mountain without hands (2:45), and dominion given to one like unto a son of man (7:13 R. V.) are proofs of strong Messianic hope.

555. Ch. 7: Four beasts, vs. 18, 25, 27. The world-powers.

Dream—Image, ch. 2:31-45. Vision—four beasts, 7:3-8, 15-27:

Babylonia—First, "Thou art this head of gold," vs. 32, 38.

Persia—Second, "Breast and arms of silver," vs. 32, 39.

Greece—Third, "Belly and thighs of brass," vs. 32, 39.

Rome—Fourth, "Legs of iron," etc., vs. 33, 40.

553. Ch. 8: Two beasts. Struggle between the Persian and Grecian powers, "the ram and the he-goat," and the rise of the corrupting influence of Antiochus Epiphanes—the "little horn"—which prepared the way for the final overthrow of the Jews by the Romans.

538. Ch. 9: Daniel's prayer. His knowledge of the date of the end of the captivity was an incentive to prayer, vs. 1-20.

The angel Gabriel makes the explicit prophetic statement of the time of the coming of the Messiah, vs. 24-27. Reckoning from the decree of Artaxerxes, "seven weeks" and "three-score and two weeks" (483 years), the Messiah was to close his mission. In the midst of one week (three and one-half years) he was to be cut off. (This corresponds to the facts as verified in the appearance and crucifixion of Christ.)

534. Ch. 10: Opposition of the Persian power to the restoration of the Jews.

538. Ch. 11: Predicts the history of the four Persian kings—Cambyses, Smerdis (Pseudo), Darius, and Xerxes; and the rise of Alexander and his successors to the conquest of Syria by Rome.

Ch. 12: Growth of the supremacy of Christ's kingdom to the end of the world.

*Messianic.*—His coming to judgment foretold (ch. 7: 13, 14; Matt. 24: 30), and the time of his appearing, 9: 24; John 1: 41.

*Apocalypse.*—The distinctive character and grand scope of the book designates it the Apocalypse of the Old Testament, as the Revelation of St. John is of the New Testament.

Need of Apocalyptic visions of Daniel. The prospective circumstances of the Lord's people called for an insight into the future.

(1) Not to be entirely gathered together again—the kingdom of God to assume a more diffusive character.

(2) Prophecy as an abiding gift was to cease.

(3) A long period of feebleness and adversity before them, when God's people would have to struggle with heavy trials and discouragements.

### Passing of the World Empires

*Babylonia.*—"Thou art this head of gold," Dan' 2: 32, 38. Rise of Babylon. (For boundaries, extent, and early history consult Davis' "Bible Dictionary," pages 66, 67.)

Babylonian independence was finally secured by Nabopolassar, 625 B. C. "From this time Babylon rose in grandeur, power, and extent till it became, under Nebuchadnezzar, the most magnificent and beautiful city of antiquity." Babylon was the metropolis of the world, the center of commerce, art, and wisdom. The wealth of the world poured into the coffers of its merchants."

Nebuchadnezzar is the greatest monarch of this empire, which lasted only eighty-eight years—B. C. 625-538. But for him it would perhaps have no place in history. To him is due its military glory, and its constructive energy is due to his grandeur of conception and skill in construction. Bricks inscribed with his name are found in abundance. Prophecies, Isa. 13, 14, 21: 1-9; 43: 14-17; 46: 1; 2, 9-13; Jer. 50, 51.

In the midst of this magnificence Jeremiah's voice is heard: "It shall come to pass when seventy years are accomplished, I will punish the king of Babylon and that nation for their

iniquity, and will make it perpetual desolations." So completely was this prophecy fulfilled that the very site of it was for a long time a perplexing mystery.

*Key-thoughts.*—(1) God's tender care of his people in saving them from their enemies. (2) An essential link in the restoration of the Jews. (3) Babylon symbolically represents the spiritual principalities of evil.

(Persia, Greece, and Rome will be found in Period Malachi-Matthew.)



## **RESTORATION ERA—RETURN FROM CAPTIVITY**

### **RECORD OF RECONSTRUCTION OF THE JEWISH STATE**

From the return under Zerubbabel, 536 B. C. (Ezra 1:1),  
to the close of the Old Testament, B. C. 420, or 116 years.

**536.** First return under Zerubbabel with 50,000 exiles.

#### **Book of Ezra—Cyrus Sole Ruler of Babylonian Empire**

**535.** The foundations of the temple laid—Haggai, Zechariah, urging the completion of the temple.

**516.** The second temple completed.

**479.** Esther becomes queen. Work of Ezra the Scribe.

**458.** Second return, under Ezra, from Babylon. Revision of the Scriptures.

**444.** Nehemiah comes to Jerusalem.

#### **Book of Esther**

**444 to 427.** Nehemiah's work of restoration and reform to and beyond.

#### **Book of Nehemiah**

**397 to 317.** Aided or soon followed by Malachi.

#### **Book of Malachi**

The land of Israel now begins to be called Judea; the people, Judeans, shortened to "Jews."

THE PERSIAN PERIOD, 538-333 B. C.

Persian Empire:

Cyrus, king..... 558-529 B. C. (death).

Cambyses, king..... 529-522 B. C.

Darius Hystaspes, king..... 521-485 B. C.

**Cyrus.**—A political statesman with a religious turn of mind. In his inscriptions on the Cyrus cylinder he favors other gods, either because he believed in their reality, or for political purposes. It was his principle to adopt the gods and the worship of those conquered, and thus become a restorer of old paths.

**Cambyses.**—Near the close of Cyrus' life his son, Cambyses, was made king while Cyrus was on an expedition.

A fierce, cruel ruler—a man of ungoverned impulses, violent passions, armed with unlimited power. Busy with efforts to conquer Egypt, terror and desolation spread over Palestine. A most discouraging period. He was succeeded by his general Gomates for a few months till 521, when Darius Hystaspes began to reign.

**Darius Hystaspes.**—A monotheist—restored the temple of the gods; inclined to toleration; occupied with internal troubles and foreign wars. Organized Asia into twenty-three Satrapies. Engaged in fighting for supremacy.

490. Greeks gained the battle of Marathon against his forces. His policy was favorable to the Jews. Confirmed the edict of Cyrus. Permitted the rebuilding of the temple at Jerusalem.

"Now that Babylon had been overthrown, there existed but one powerful state bordering on the kingdom of Persia, and that was the old lands of the pyramids, Egypt, which just at this time was enjoying a new lease of vigor under the long and prosperous reign of Amasis" (Professor Cornill).

**Cyrus' Policy of Return.**—"Palestine was in the narrow pathway between the two empires. Hence Cyrus would naturally build up in Palestine the ancient fortress which he could make the center of offensive and defensive campaigns against Egypt."

*Preparation for the Return.*—Spiritual and providential.

*Spiritual:* (a) At the time of the captivity the people were "sifted as wheat," like Peter; the best were carried captive by Nebuchadnezzar.

(b) Whole period of the exile eliminated the dross.

(c) The call for volunteers.

*Lessons Learned:*

(1) Cured of tendency to idolatry.

(2) New value on spiritual religion.

(3) Need and value of temple worship and of the Sabbath.

(4) Renewed study of the Scriptures.

(5) The guardianship, transcription, and study of the written Scriptures became the special care of a distinct class, hence the great order of the Scribes.

(6) Establishment of the synagogues and its schools.

(7) Authorship of some of the noblest and highest literature.

(8) Tribes of Israel and Judah bound together as one nation.

(9) Views of the nation extended; sympathies enlarged.

(10) Came in contact with new ideas, new literature, new language.

(11) Superiority of Hebrew character, intellectually and morally, commonly secured the advancement and prosperity of the captives (Daniel-Nehemiah, etc.).

*Providential:* A change in the policy of the Babylonian government. Nebuchadnezzar made captives of conquered nations. Nabonidus degraded their gods before the gods of Babylon. People were deeply incensed, and welcomed Cyrus, who gradually became the conqueror of Persia (546), of Media, and Babylonia (538). His policy was exactly the opposite—he permitted whoever would to return to their own lands and bound the whole empire together by his conciliatory course.

*The First Return.*—Under Zerubbabel, Ezra 2: 63. Joshua, the hereditary high priest, Ezra 3: 8.

536 to 516. Ezra, chs. 1-6. Haggai. Zechariah.

### EZRA. The Agency of God

536. 1: 1-2: 2: The edict and aid of Cyrus.

536. Ch. 2: 64, 65: The returning clans, Ps. 126.

Oct. 1-7. Altar set up. Revival of religious services.

535. May 8-11. Foundations of the temple laid—young men rejoicing—old men weeping, vs. 12, 13. Ch. 4: 1-24: Adversaries—opposition—delay.

Ch. 4: 5: " . . . to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia." Ch. 4: 6: "In the reign of Ahasuerus, . . . wrote they unto him."

529. Cyrus was succeeded by his son Cambyses (most probably the Ahasuerus of Ezra 4: 6), who invaded Egypt. Ch. 4: 7: After Cambyses the throne was usurped by Gomates, the Magian, who pretended to be Smerdis, son of Cyrus. He is the Artaxerxes who forbade the rebuilding of the temple, ch. 4: 17-24. He was slain after a reign of seven months, and was succeeded by Darius Hystaspes (v. 24), under whom the temple was completed.

520. Ch. 5: 1: Prophets Haggai-Zechariah.

### PROPHECY OF HAGGAI

"Festive," Ezra 5: 1; 6: 14. The Prophet of Public Worship; the Church-builder.

*Time Covered.*—Four prophecies within four months in 520 B. C., second year of Darius.

*Theme.*—"Consider your ways." Be strong.

*Argument.*—(a) The present poverty and insignificance of the Jewish community was owing to the displeasure of Jehovah over the continued absence of temple worship.

(b) All the timber absolutely necessary (the hostility of their neighbors prevented the importing of wood from Lebanon and other sources) could be obtained in the immediate locality.

(c) No discouragement should arise from the inferiority of the second temple, as it would one day surpass in magnificence the temple of Solomon.

(d) Jehovah would usher in the world-wide kingdom of Israel.

*Biographical Data.*—Haggai 1: 1, 3, 13; 2: 1, 10, 13, 14, 20; Ezra 5: 1.

**520. Sept.—First Prophecy.**—"At the religious festival of the New Moon, when crowds of people were assembled, probably (Geikie) in the temple area, where the altar was smoking with sacrifices, and the unfinished foundations were in full view, while in the distance were the homes and fields of the leaders."

Haggai 1: 1-15: Encouraging the builder. Time had come to build, v. 2. The people had built comfortable homes for themselves, v. 4. God's providence was against them, vs. 6, 9-11. Spirit of rulers and people stirred, and work was commenced Sept. 24, vs. 12-15.

God was with them, v. 13.

**520. Oct. 21.—Second Prophecy.**—At Feast of Tabernacles, Haggai 2: 1-9. To those who had seen the glory of the former temple he declares that the temple they were to build would have a greater glory, for (v. 7) the "desirable things" of all nations would come to it, Col. 2: 9.

**520. Dec. 24.—Third Prophecy.**—Haggai 2: 10-19: In the type of holy things and unclean (vs. 10-14) he shows that their sins hindered the work. Vs. 15-19: "From this day I will bless you."

**520. Dec. 24.—Fourth Prophecy.**—To Zerubbabel, Governor of Judah. Haggai 2: 20-23: Assurance to Zerubbabel. The triumph of Israel's mission to the world was imminent. Revolution should precede the establishment of kingdom. Zerubbabel the "chosen representative of the royal line of David"—Messianic. Haggai 2: 6 is quoted in Heb. 12: 26.

Haggai's style is plain, straightforward, animated, but not imaginative—directed to special situations of his times.

## PROPHECIES OF ZECHARIAH

Zechariah ("the Lord remembers"), son of Berechiah and grandson of Iddo, one of the priests who returned with Zerub-

babel and Joshua, Neh. 12:4, 7. Priest, Neh. 12:16; the head of one of the Davidic courses of priests.

*Birth.*—Babylon (probably); when quite young went to Jerusalem with Zerubbabel and Joshua.

*Biographical Data.*—Zech. 1:1, 7 (Ezra 6:14; Neh. 12:1-4, 16; 5:1); 7:1.

*Time Covered.*—He began to prophesy about two months after Haggai began (Nov. B. C. 520) (after the second prophecy of Haggai), in the second year of Darius Hystaspes, and continued for two years, Zech. 7:1.

520 to 518. "The aged (80) Haggai had aroused enthusiasm and the work on the temple had begun. It had been going on a few weeks when the younger prophet Zechariah came to his aid."

*Theme.*—Learn the lesson of the past. "Return unto me and I will return unto you."

*Argument.*—Israel as a military state was a failure; a religious superiority was the only human means necessary to place Israel at the head of the nations of the world.

*Divisions of Book.*—Part I, chs. 1-8; Part II, chs. 9-14.

## PART I, Chs. 1-8

520. Nov. Zech. 1:1-7: Exhortation to repentance.

519. Feb. Zech. 1:7-6:8: Eight visions in one night. Zech. 1:7-17: The horsemen among the myrtle trees. God had not forgotten Jerusalem, vs. 11, 12, 14, 17. Jehovah's messengers report all the earth is quiet and the time of favor is near.

Ch. 1:18-21: The horns and the smiths. World-powers vs. Jews, v. 19. The breaking of Judah's enemies. God's mighty moral forces (righteousness, justice, conscience, providence) are undermining the world-powers for their fall. God and the universe on the side of right.

Ch. 2:1-13: Man with the measuring line (surveyor). No measuring line is long enough to express the extent of the future city of God. Illimitable, v. 4. The Lord will be her defense, vs. 5, 8, and "will dwell in her midst," vs. 10, 11. Many nations will be joined to her.

Ch. 3: 1-10: Joshua and Satan. The sins of the nation. The Lord is going to save Jerusalem, "a brand plucked out of the fire," v. 2. The branch, the new shoot will take the place of the decayed stump, vs. 8, 9. V. 10: Joshua and his fellows, types of a better mediator.

519. Feb. Zech. 4: 1-14: The golden candlestick. The restored community receiving oil, v. 6 (*i. e.*, Divine grace), through two olive trees (the spiritual and temporal heads), Joshua and Zerubbabel, vs. 1-5, 11-14. An assurance of success is given to Zerubbabel, vs. 6-10. (Note v. 9.)

Ch. 5: 1-4: The flying roll. The punishment of sin will fall upon the sinner, vs. 3, 4.

Ch. 5: 5-11. The woman in the ephah. The removal of the people's sin to Shinar, the land of their enemies, v. 11.

Ch. 6: 1-8: The four chariots. God's messengers over the nations, and bearing commissions from him, go to different quarters to execute God's judgments, v. 5.

Chs. 9-15: The Branch who is to be the true builder of the temple shall be both King and Priest.

"These visions express the great religious truths and principles by which the nation could be redeemed. They bear their meaning down the ages for all nations, and all times, and for each individual."

518. Dec. 4. Zech. 7: 1-14: Colloquy in the temple between prophets and priests, regarding fasts. God does not delight in fasts, vs. 4-7. God's message, vs. 8-14. Captivity a punishment to work reform.

Ch. 8: 1-23: Fasts shall become festivals, v. 19. Restoration of Jerusalem, vs. 1-9, v. 8. Encouraged to build, vs. 9-15. Ye shall do, vs. 16, 17. Blessedness of the Jews, vs. 20-23.

"*The Cost of Prophesying.*—The man that can speak to the shaking hearts and faltering souls of his own generation must be a man who knows his own heart and soul, who has been troubled by the same difficulties that are troubling other men. A man who has fought out his own battle with life's enigmas, has faced the darkness and reached God's light through it. In sympathetic touch with the doubting, faltering, failing

men around him. Of like passions with other men, by God's spirit triumphant over dangers, obstacles, and difficulties. Armed by a faith won in actual conflict, he can fight God's battle and become the leader of men."

## PART II, Chs. 9-14

Prophecies of the destiny of the Church. Zech. 9: 1-8: The coming of the Greeks, v. 8. God defends his Church. Greece—a world-power. Palestine taken, B. C. 320; lost, B. C. 315; retaken, B. C. 301, by Ptolemy, the Greek King of Egypt, and held by continual wars against the Greek Kings of Syria for a century.

People more or less Hellenized, religiously indifferent, 10: 2; 11: 5, 12, 17, and factional, 12: 2; 14: 13, 14.

Ch. 9: 9-12: The Prince of Peace, v. 9. 10-14: Judah and Ephraim united to overcome Greeks. 15-17: The Lord their defense.

Ch. 10: 1, 2: Seek the Lord, not diviners. 3, 4: Evil shepherds. 6-12: Israel will share with Judah in the restoration. Assyria and Egypt punished.

Ch. 11: 1-3: War upon Syrian tyrants (Lebanon, Bashan). 4-8: "Feed the flock of slaughter." 9-17: Gives up the task. Rejection of the Good Shepherd.

Chs. 12-14: A gathering of nations against Jerusalem and their overthrow.

Ch. 12: 1-9: Outpouring of the Spirit upon Jerusalem.

Ch. 10: 10-13: 6: Results of Jerusalem's deliverance. Opening of fountain for sin and uncleanness.

Ch. 14: Judgment of the heathen and the sanctification of Jerusalem.

*Prophecies of Christ.*—Ch. 2: 10, 11. His Divine Mission, 9: 9. Entry into Jerusalem. Betrayal money, 11: 12, 13. Pierced side, 12: 10-13. Desertion by disciples, 13: 7.

*Remarkable Promises.*—Ch. 13: 12; 14: 7-9, 20.

520 to 516. Four years building the temple, Ezra 4: 24-5: 2.

Ezra 5: 2; 6: 22: Attempts to hinder. Letter to Darius. Decree of Darius—material assistance.



Ezra 6: 15: Temple (Zerubbabel) completed. 16-18: Dedication services. 19-22: Passover observed.

516 to 458. Interval of fifty-eight years. The story of Esther.

### ESTHER

*Esther*, Gr., "a star." Persian, Hadassah (Myrtle).

*Time*.—Ahasuerus' (Xerxes) reign, B. C. 485-464.

*Place*.—Shushan (Susa), the winter capital of the Persian Empire, 200 miles south of east from Babylon; 125 miles north of the Persian Gulf. Site has been explored; remains of the great palace discovered.

*Key-thoughts*.—"No weapon that is formed against thee shall prosper." "I will not fail thee, nor forsake thee."

*Author*.—Unknown. Ezra or Mordecai.

*Purpose of the Book*.—No doubt to explain how the Feast of Purim (Pur, lot, 3: 7) came to be observed (14th and 15th of Adar, usually March).

*Date*.—Unknown—probably B. C. 425.

*Peculiarity*.—The name of God or Jehovah does not occur in any form in its pages. A simple narrative of an episode in the history of those Jews who voluntarily remained in captivity.

"Behind the dim unknown  
Standeth God within the shadow  
Keeping watch above his own."

*Time Covered*.—Ten years.

*Historical Setting*.—The Ahasuerus of Esther has been identified almost beyond doubt with Xerxes (B. C. 485-465); son and successor of Darius Hystaspes, who, with the Persian army, had been defeated by the Greeks at Marathon, Sept., B. C. 490. A world-renowned battle, and one of the turning-points of the world's history.

Xerxes was remarkable for natural beauty, pride, and imperious self-will. He reigned over nearly all Asia, and in 485-484 he conquered Egypt. But Greece was still un-

conquered. He determined "to lay a bridge over the Hellespont, and to transport an army into Greece to punish the Athenians" for their defeat of his father Darius at Marathon. Then he added: "I intend to march through all the parts of Europe, and reduce the whole earth into one empire, being assured that no city or nation will dare to resist my arms. Thus we shall extend the Persian territory as far as God's heaven reaches" (Herodotus, Bk. 7). For this purpose Xerxes held a great assemblage of the noblest Persians, to arrange for the expedition against Greece. It is probable that this was the feast described in the first chapter as taking place in Susa.

Expedition against Greece, next four years.

Xerxes' military force, when it reached Ther-

mopylae.....	2,641,610
Attendants.....	2,641,610
(Herodotus) Sea force.....	3000 vessels
Military force.....	1,500,000
(Rawlinson).....	1000 vessels

Army checked at the pass of Thermopylae by Leonidas and his immortal 300 (August, 480 B. C.).

Themistocles, the Greek commander, with 310 sail, defeated Xerxes' fleet at Salamis, near Athens, Oct. 20, 480 B. C., and the Persian fleet was destroyed at Mycale, Sept. 22, 479. These and other disasters compelled Xerxes to abandon his expedition and return home with scarcely 5000 soldiers left.

483. Esther Ch. 1: The Great Feast. Vashti. Memucan's counsel. King's decree of man's sovereignty.

479. Esther Ch. 2: Choice of Queen, vs. 5-7. Esther's pedigree. Marriage of Esther. Mordecai's discovery of treason recorded in the chronicles.

473. Esther Ch. 3: Haman's plot: Revenge on all the Jews. V. 7: Pur.

Ch. 4: Great mourning—Queen Esther coming to the rescue, vs. 15-18.

Ch. 5: Banquets—gallows.

Ch. 6: A sleepless night—King examines records. Mordecai's services to be rewarded. "Whom the King delighteth

to honor." Mordecai and Haman. V. 13: "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shall surely fall before him."

Ch. 7: Courage and determination of Esther. God's judgment on Haman.

Ch. 8: Deliverance.

Ch. 9: Denouement.

Ch. 10: Mordecai's advancement.

516. Temple completed.

485 to 465. Reign of Xerxes. Esther.

464 to 423. Dec. 17. Reign of Artaxerxes.

458. Second return under Ezra, Ezra 7: 1-9.

458 to 445. Thirteen years without mention of Ezra.

445 to 432. Joint activity of Ezra and Nehemiah.

445. Nehemiah appointed governor.

444. Jerusalem fortified. Public reading of the law.

432. Nehemiah recalled to Babylon, Neh. 13: 6.

425 (before). Nehemiah's second visit to Jerusalem, 13: 6.

413. Nehemiah probably returned to Persia—died there (?).

335 to 331. Darius, the Persian, Neh. 12: 22 (Darius Codomannus, the last Persian king).

Two facts characteristic of this era—influences on history down to New Testament times.

(1) The position which the written Word from this time takes in the religious life of the people—a position which it continued to hold, though it gradually degenerated into an inordinate regard for the letter, and a punctilious cultivation of the study of the law.

(2) The opposition of the Samaritans, which developed into a rival worship and a religious animosity which is a characteristic of the New Testament times.

458 to 444. Persian period—Artaxerxes, called Longimanus (the long-handed), 465, Dec. 17, 423 B. C.

*Second Return.*—Ezra, chs. 7-10. Journey to Jerusalem and arrival, chs. 7, 8. Reforms, chs. 9, 10.

*The Times.*—In Babylon, the Jews remaining there had acquired considerable wealth, Ezra 8: 25-28.

**In Jerusalem.**—During the interval of fifty-seven years the religious life of the Jews in Palestine had declined, Ezra, ch. 9.

"The enthusiasm which culminated in the completion of the temple had gradually declined into a deadened religious condition. The walls had not been restored, and the rubbish still arose in long-stretching mounds. The visions of glory had faded." "They had expected a vast influx of their brethren, from Babylon and other lands, but had been to a great extent disappointed. There was no sign as yet of the wealth of the Gentiles being poured into their treasures, as had been promised by Haggai. The country was pillaged in open day, and many Jews carried off into slavery by nightly surprises, while the corpses of murdered men were often found on the road" (Geikie).

"Poverty, oppression, hardship, and disappointment had settled down on the little Jewish community, which now found itself far worse off financially than the captives at Babylon. They began to make alliances with the Gentiles, the leading families intermarrying with the heathen, till the land became defiled with the filthiness and abominations of idolatry. The religious home life was being destroyed. Laxity of morals, religious indifference, desecration of the Sabbath, moral ignorances, were in the ascendancy; the spiritual declined and high ideals grew dim," Ezra 9: 1, 2, 11; Neh. 1: 3; ch. 13: 15-17. Such was the condition of things, seventy-eight (78) years after the first joyous return.

### **Ezra, the Man for the Times**

Of priestly family, Ezra 7: 1-6.

Priest (Neh. 8: 2; 1: 9) and scribe (Neh. 8: 1), v. 11. "A ready scribe in the law of Moses," v. 6.

The best among the exiled Jews, having no material basis for the national life, "clung all the more tenaciously to those spiritual possessions which alone gave the nation a title to existence." "Foreign culture and literary activity made their indelible impress on the Jews."

The scribes copied the law, commented, recast, and wrote.

They "saved the people from the worst of all possible calamities, from ignorance of its own past." They had not the altar, but they had the Book. "The work of welding the people into one compact whole was now being accomplished, steadily and surely, by the power of a book—the Book of the Law." "The men exalted the book, the book exalted the men" (Hunter's "After the Exile").

Ezra "is regarded as having much to do in collecting, arranging, and revising the Old Testament, and in bringing the knowledge of the Bible to the people. He grew up amid the culture and intense literary activities of Babylon. The literary activity of Greece was not far away. He made a lasting impression upon the Jewish nation. He gave the law an authority it never had before in Jewish history. His zeal was contagious" (Hastings' "Bible Dictionary"). "His work with that of Nehemiah was a turning-point in the history of Israel." "The Jewish church was firmly established."

### Ezra's Journey

457. Ezra 7: 10: Ezra's mission, v. 6. Request.

*Key-thought*.—According to the hand of the Lord his God upon him, 7: 6, 9; 8: 22, 31, 18.

Vs. 14-19: Artaxerxes' (King of Persia, 465 B. C.) charge. (Note prominence given to God in this letter.)

Vs. 20-24: Artaxerxes' generous provision.

Vs. 25, 26: Artaxerxes confers great powers on Ezra.

Vs. 27, 28: Ezra blesses God for his favor. "Men, money, and authority." Volunteers, v. 13; 8: 1-14.

Ch. 8: 15: Place of rendezvous. Ahava, probably one of the many canals running into the Euphrates, and not very far from Babylon on the north.

Ch. 8: 16-20: Levites absent. Ministers furnished.

Vs. 21-23: Seeks God's protection against the enemy in the way. "Fasting." "Prayer." "Afflict ourselves before God." "Seek of Him a right way." "He was intreated of us." (Note the deeply religious spirit of Ezra.)

Vs. 24-30: Twelve trustees and their charge.

## RESTORATION ERA—RETURN FROM CAPTIVITY 127

Vs. 31, 32: The journey (500 miles): "He delivered us from the hand of the enemy and of such as lay in wait by the way." Prayer answered.

Vs. 33, 34: Treasures delivered into the proper hands (\$1,500,000 in gold, light standard. Heavy standard, \$4,000,000).

V. 35: Gratitude shown by burnt offerings.

V. 36: Royal commission delivered, 7: 21-26.

### Ezra's Reforms

Chs. 9, 10. Ch. 9: 1, 2: Report of the princes on mixed marriages.

Vs. 3, 4: Ezra's grief—the assembly.

Vs. 5-15: Ezra's prayer—confession of sin. God's mercy. Heinousness of repeated sin. (John 5: 14. Sin no more, lest a worse thing come upon you.) God righteous—"unable to stand before him because of this."

Ch. 10: 1: People wept very sore.

Vs. 2-4: Shechaniah's response, v. 5. Covenant and oath, v. 6. Ezra mourns.

Vs. 7-9: Scene in Jerusalem, vs. 10, 11. Ezra's brief address.

Vs. 12-15: Action finally agreed on; Vs. 16, 17, carried out.

Vs. 18-44: List of offenders (may be passed in reading).

### NEHEMIAH

Last historical book of the Hebrew Scriptures; closes Old Testament canon.

*Nehemiah* ("the Lord comforts") ("compassion of Jehovah").

*Key-thoughts*.—Patriotism. Piety. Prayer.

*Birthplace*.—Susa (Sushan), 80 miles east of the Tigris, one of the Persian capitals, a large city (extent of its ruins, where was a large Jewish community).

*His Early Life*.—Tribe of Judah, Neh. 1: 2; 2: 3. He belonged to the upper class of the community; received education of Jew of that class; held an honorable place among his

countrymen before he became attached to the Persian court. Nehemiah (5: 16-18) appears to have inherited great wealth.

*Office at the Court.*—"Cupbearer," councillor, statesman, courtier, favorite. Not a political office, but one of great power and influence.

*Character.*—A man of profound piety, connecting everything with the will of God. Efficient man of affairs. Statesman—"A statesman seeks to do all he can for the people; a politician seeks to get all he can from the people."

445. Nov.-Dec.—The Report from Judea, Neh. 1: 1-3. Nehemiah's prayer (study well), Neh. 1: 4-11. (Earnest, definite confession, claimed the promises, faith, kingdom of God first; duty doing, persevering.)

444. April. Answer to prayer, Neh. 2: 1-6. Letters—Commission, Neh. 2: 6-9.

444 to 433. Governor of Judea.

July. Arrival in Jerusalem—four months' journey, Neh. 2: 9. Enemies, v. 10. Midnight tour of inspection, vs. 12-15. How the wall was built, 2: 16; 3: 32. Council of leaders. Reply to scorners. Forty-four working parties (including all classes, and each one built over against his house, "next to him"). Worked by families—a national affair. Used material at hand. "A mind to work rapidly," Neh. 4: 6. Nehemiah's opportunity. Nehemiah—an inspiration. Bitter opposition; how Nehemiah met it, 4: 4-20. Sneers, ridicule, 2: 19; 4: 1-3, 7. (Sanballat, a Moabite chief, who seems to have been the Persian official at the head of the Samaritan province.) Prays, vs. 4, 5. Conspiracy, v. 8. Prays and sets a watch, 9: 13-23. Fears of Judah, vs. 10-12. Laborers armed. Military precepts. Selfish oppression of the poor by some of the richer Jews, Neh. 5. Treachery, "I am doing a great work," Neh. 6: 1-9. An appeal to fear, Neh. 6: 10-13. "I will not go in," v. 11. Prays, vs. 9, 14.

444. Aug.-Sept. 25. The wall finished—52 days, Neh. 6: 15. Terror of the enemies, v. 16. Nobles of Judah—traitors, vs. 17-19.

443. Oct. 1. The wall dedicated, 12: 27-43. Guard for

the city, 7: 1-4. Register of genealogy, vs. 5, 6, 9. Gifts, vs. 70-73.

New movement—reforms.

Ezra appears, 7: 73. Great Bible School. The law publicly read at a great assembly of the people, Neh. 8: 1-8. A joyous religious festival, Neh. 8: 9-12. Law read to leaders on the second day, 8: 13-15. Feast of Tabernacles, preparation for (third to fourteenth day). Feast of Tabernacles kept (fifteenth to twenty-second day), 8: 16-18. Book of the law read daily, v. 18.

444. Oct. 24. Solemn covenant of consecration (v. 38). Recitals of blessings. Confession of sin, Neh. 9: 1-38. Points of the covenant, Neh. 10: 1-39.

Copies of the Bible were very scarce in those days. Written by hand, on expensive parchment. It is probable that Ezra had been spending much of his time in copying and editing the Book of the Law. "To Ezra is due the glory of promulgating the law and making it pass into the life of the nation."

"From this time onwards, no doubt, the public reading of the sacred books formed part of public worship." "In everything but national independence they were as much a nation as ever."

"The books of Ezra and Nehemiah show us that the task before these leaders was to consolidate the restored community on the basis of the old covenant, and to provide safeguards for the national preservation of the religion against internal corruption and heathen contamination."

Measures to bring sufficient population to reside within the city, Neh. ch. 11. Completed walls dedicated by a solemn procession, Neh. 12: 27-43. Priests and Levites appointed for the temple, vs. 44-47. Israel separated from the strangers, 13: 1-3. The Ammonite and the Moabite, vs. 2, 3.

443. Nehemiah called to Persian court, ch. 13: 6.

Before 425. Nehemiah returns to Jerusalem, ch. 13: 7. Abuses had crept in, the high priest, a glaring culprit, 13: 4-9. Failed in supporting Levites, vs. 10-14. Enforces the Sabbath, vs. 5-22. Cleanses the Jews from all strangers, vs. 23-



31. "Remember me, O my God, etc., 13:22. "Remember me, O my God for good," Heb. 6:10, 13:31. Is this seeming self-consciousness a touch of weakness?

*Book of Nehemiah.*—A story of the soul's renewal. Each chapter:

First.—Conviction—confession of sin.

Second.—Determination to rebuild with God's grace.

Third.—Rebuilding of soul's defenses in sanctification.

Fourth.—Attacks on soul from without.

Fifth.—Assaults from within.

Sixth.—Sly temptations of adversary.

Seventh.—Success, spiritual work, godliness.

Eighth.—Study of Word.

Ninth.—Christian's faith, confessing weakness.

Tenth.—Covenant relation emphasized.

Eleventh.—Systematizing in godly life.

Twelfth.—Thankful acknowledgment of God in everything.

Thirteenth.—Sad fall of Christian—need of renewed influence of the Spirit.

*Note.*—Nehemiah remains governor till he is a very old man (Jos. Ant. 11, v. 8), and attends to many matters of enrollment and administration and reform (Neh. 11:3-13:31).

## BOOK OF MALACHI

"The Swan Song of Prophecy" (Dr. Maclaren).

*Malachi*—"My Messenger," or "Messenger of the Lord," Mal. 3:1.

*Time of Malachi's Prophesying.*—During Nehemiah's absence in Persia, in the years after he left Judea (between his first and second visit there), B. C. 433-425, and after his return.

The last prophet of the Old Testament, and therefore is called "the seal" of the prophets. His prophecies form the closing book of the canon of the Old Testament. Contemporary with Nehemiah, the last of the historians. The last chapter of the Old Testament history, and the last chapter of Old Testament prophecy coincide.

*The People and the Times.*—The abuses which Nehemiah labored to check had broken out afresh, and the mixed marriages and profanity of the priests had become conspicuous, Neh. 13: 10, 23. Evils. The little remnant, Mal. 3: 16, 17.

*Style.*—A reasoner. Conversational catechetical form. "Swift thrust and parry of questions and answer, and at last the final stroke dealt with deadly effect." "Ye say" in twelve passages; "Wherein" flippantly three times.

*Key-thought.*—God's last word to Israel before the advent of the Redeemer, promises of better times, ch. 3: 4, 11, 12, 16, 17; 4: 1, 6. "They promise an era, or epoch, the beginning of which came to them." The last word in Old Testament "curse," but a curse avoided.

*Contents.*—God's special love for Israel, ch. 1: 2-5. They had dishonored the Majesty of Divine Fatherhood, 1: 6-14. Chief blame rested on the priests, who are contrasted with the ideal Levi of old, 2: 1-9. The people have also violated God's ordinances, and contracted mixed marriages, 2: 10-16. Have murmured against the Lord wrongly and been impatient for his interposition, v. 7. His messenger is about to prepare his way.

The Lord himself shall suddenly come to his temple, 3: 1.

For judgment, 3: 2-6, 13-18; 4: 1-3. When they give God his due and return to him, they shall receive his blessing, 3: 7-12. "Remember the law of Moses," now revived by Ezra and Nehemiah, and look forward to the advent of Elijah before the great and dreadful day of the Lord, 4: 4-6. The last prophet of the Old Dispensation closes with the promise of the Forerunner of the New.

*Kingdom of the Messiah.*—Prophecies.—John the Baptist—Messenger of the Covenant, 3: 1. Prophet Elijah, 4: 5, 6 (Mark 1: 2; Luke 1: 76; 7: 27; Matt. 11: 14; 17: 10-13).

*Other New Testament References.*—Approach of the Day of the Lord, Mal. 4: 1-3; Matt. 3: 12. Love of God for Jacob over Esau, 1: 2, 3; Rom. 9: 13.

*Old Testament Ends (Malachi).* Showing the utter failure of Judaism and the need of Christ. Pointing forward to the Messiah as the only hope.

## PERIOD BETWEEN THE OLD AND NEW TESTAMENTS

### MALACHI TO MATTHEW

"If there was any period, as Calvin has said, when God might seem to have been asleep in the heavens, it was during the period that elapsed between the close of the Babylonish exile and the advent of Christ" (Lyman Abbott).

*Key-thought*.—"God amid the shadows, keeping watch above His own."

Rise and fall of successive world-powers, in the unfolding of Providence, Dan'l 2: 31-45; 7: 1-8, 15-27; ch. 11.

*Dominions*.—

"Silver," 2: 32, Persia B. C. 538-333, ch. 11: 2.

"Brass," 2: 32, 39, Greece B. C. 333-167, ch. 11, 3, 4, 5-29.

Alexander the Great, B. C. 333-323.

Alexander's successors, 323-167.

Asmoneans' revolt, Mattathias, B. C. 168.

Maccabees lead Jews to revolt, B. C. 167-63.

"Iron," 2: 33, 40, Rome, B. C. 63-4.

538 to 333. *Persia*.—"Under Persian rule the Jews enjoyed a considerable degree of liberty, and were preëminent for their loyalty and good faith. While Egypt, Phœnicia, Cyprus, and others were often rebellious and difficult to suppress, the Jews remained steadfast in their allegiance, and increased rapidly in wealth and population, forming part of a province under a satrap in Syria."

*Form of Government*.—"A settled form, the center of which was Jerusalem. The chief administrative power was the Tirshatha (Zerubbabel), assisted by a Council of elders and priests, under whom considerable literary activity was inaugurated. The study of the law became the work of an independent class of Biblical scholars, who were the real

teachers of the people, and exercised complete sway of their spiritual life—a process fully completed in New Testament times " (scribes).

*The Great Synagogue.*—Out of the " Council " rose a still more powerful court, the members of which were known as " the men of the Great Synagogue." This body of elders, which lasted about 150 years, and is said to have numbered 120, expired B. C. 291. The " tradition of the elders " referred to by our Lord, and in the Sermon on the Mount, the words, " it was said to them of old time " (Matt. 5: 21), very possibly allude to the successors of " the men of the Great Synagogue." The influence of this court was maintained by the synagogues which Ezra and Nehemiah had set up in country towns—as places of Sabbath worship, schools of instruction, and theological discussion during the week.

*Advance.*—The supremacy of Persia was marked by the growth, among the Jews, of organization, order, and ritual.

333 to 167. *Greece.*—The Persian Empire, to which the Jews had so long been faithful, crumbled to pieces before the armies of Alexander the Great.

*Conquests.*—Alexander the Great, B. C. 333–323.

334. At the Granicus.

333. Issus, Damascus, Sidon.

332. Laid siege to Troy.

331. Visits Jerusalem. To punish the people for refusing to transfer their allegiance from the Persians to himself. Story of Jaddua, the High Priest (Josephus). Jerusalem was not only spared, but the Jews there and throughout Palestine received from the Conqueror peculiar privileges, which they continued to enjoy under his successors.

332. Egypt subdued. Built the new capital, Alexandria (named in his honor). He invited a great number of Jews to settle there, and granted them many privileges and immunities.

330. Overthrew the Persian king, Darius, in the plains of Arbela, Syria.

323. Died, before he consolidated his empire.

His career was not that of a great ruler and statesman, but

rather of a general and soldier. The acquisition of universal dominion was the master-passion of his soul.

*Importance of Conquests.*—They broke down the barriers separating one kingdom from another, especially those between the Asiatic and European States.

I. Men learned to understand each other's thoughts.

II. Greek literature and intelligence spread over the East.

III. The Greek language became almost universal.

323-167. Alexander's successors. Leagues and conflicts, Dan'l 11: 5-29.

320. The empire divided among his generals. Antigonus, Asia. Seleucus, Babylon, and bordering nations. Lysimachus, the Hellespont. Ptolemy, Egypt. This final partition was made after the battle of Ipsus. Ptolemy (Egypt). Seleucidæ (Syria).

Ptolemy Soter annexes Palestine to Egypt. Ten thousand Jews deported to Egypt. Equal privileges with the Greeks granted them.

314. Antigonus annexes Palestine to Syria.

301. Antigonus lost his life at the battle of Ipsus. Palestine reverted to the Ptolemies, and became a kind of neutral territory between the rival empires of Syria and Egypt.

198. Antiochus the Great captures Jerusalem. Granted the Jews many privileges and secured to them religious liberty. Transplanted colonies of Jews from Babylon to Asia Minor, assigning them land and exempting them from tribute.

190. Invaded Europe. Defeated at Magnesia in Asia by Rome. Obligated to send twenty hostages to Rome, including his son, and pay an enormous tribute.

187. Murdered.

175 to 164. Antiochus Epiphanes. Passed fifteen years of his life as a hostage in Rome.

170. Took Jerusalem by storm. People slain and sold into slavery. Profaned the temple. "Abomination of desolation," Dan'l 11: 31. An idol altar set up on the altar of burnt-offering and the daily sacrifice was "taken away." "Every kind of torture was used to compel the Jews to renounce the religion of their fathers." The outrages induced the revolt

of the Maccabees. He died shortly after receiving news of the Jewish revolt.

*Condition of the Jews under the Ptolemies.*—They were peaceful and happy; they enjoyed many privileges; they were allowed to build synagogues in all their settlements and thus spread them and their religion over all the countries subject to Egyptian sway.

*The Greek Language.*—"The Gospel was meant for all nations, and consequently required a universal language. Such a language Greece nursed and gave to the world" (Abbott).

Where the armies of Alexander had marched, there they brought and left the knowledge of their majestic speech. So Greece unconsciously did its part in bringing about God's will. The Greek language gradually became the language of "the Jews of the Dispersion." They derived from this the name of Hellenists (Grecians, or Greek-speaking Jews), and became a connecting link between Judaism and heathenism.

284 to 247. *The Septuagint.* Hence arose the want of a Greek version of the Old Testament, which Ptolemy Philadelphus (son of Soter) is said to have caused to be made for the large library which he had founded at Alexandria.

Alexandria exercised a greater influence on Judaism in its relation to other nations than even Jerusalem itself, being the point of contact between eastern and western thought.

*Two Centers of Judaism.*—I. *Jerusalem.* The gradually decaying Jerusalem, the headquarters of Judaism, the home of the Pharisee, whose ritual was that of Moses, and whose sacred and only literature was the Hebrew Scriptures and commentaries thereon.

II. *Alexandria,* the capital of the Hellenist, who fostered an alliance between Jewish revelation and Greek philosophy. "The Alexandrian Jews were famous for their literary culture and for their corruption of the simple faith of their fathers, and were looked down upon by their brethren of Palestine, with contempt not altogether undeserved" (Abbott).

Judaism became divided into two great parties—Pharisees, extreme of Hebraism; Sadducees; ultra-development of

Hellenism. Even after the Roman conquest the influences of the Greek language, culture, and philosophy remained paramount and influenced the Jewish religion itself.

*The Struggle for Independence.*—The reign of Antiochus Epiphanes was a great crisis in the history of the Jews. The Jewish nationality narrowly escaped absorption at that time, and both in Egypt and in Palestine received Hellenic impression.

The time was now come when an outward struggle alone could decide whether Judaism should degenerate into a rationalized Paganism, or rise from the conflict more rigorous and more pure. The determination of Antiochus to stamp out Judaism provoked the struggle, which now began.

167. Asmoneans' revolt. Mattathias, an aged priest, the father of five heroic sons. This noble-minded family raised the Jews from their prostrate misery to a height of power which recalled the splendor even of the reign of David. Mattathias led the revolt, and fled to the mountains, followed by those who were zealous for the faith of Israel. He raised the standard of liberty, marched round the cities of Judah, and again reestablished the true worship of God in all places where he prevailed. Died B. C. 166.

166 to 163. Maccabees lead Jews to revolt.

166 to 161. His son Judas, surnamed Maccabeus, the "Hammer."

*First Military Leader.*—He proved himself a terrible scourge to the Idumeans, Syrians, Arabs, and other heathen nations until slain in battle, 161 B. C.

Jerusalem was retaken; the temple purified; the daily sacrifice restored, and the Feast of Dedication (John 10:22) instituted, to be kept annually, to celebrate this restoration.

160 to 143. Jonathan (a younger brother of Judas), high priest; attained considerable success. The Syrians, being occupied with civil war, the favor of the Jews was sued for. He made a treaty with the Romans, and also with the Spartans. Treacherously slain by Tryphon, a Syrian usurper.

143 to 136. Simon (brother of Jonathan).

142. Captured the fortress of Zion from the Syrians.

Secured Jewish independence from Syrian king, Demetrius II. Gained the active support of Rome for the Jews. Coins were struck bearing the name of Simon. Contracts were dated "in the first year of Simon, high priest and governor." He and his two sons, Judas and Mattathias, were murdered at a banquet, in Dok, near Jericho, by his son-in-law, Ptolemy, governor of Jericho.

**135 to 106.** John Hyrcanus (the only son of Simon, who escaped) succeeded to the pontificate and government of Judea.

**130.** Maintained his independence of the Syrian yoke. Enlarged his borders, conquered Samaria, destroyed the temple on Mt. Gerizim. Conquered the Idumeans (Edomites), and compelled them to embrace the Jewish faith. Renewed the league with the Romans, which had been made by his father (Simon), by which he obtained greater privileges and advantages than the nation ever enjoyed before. Governed Judea, Samaria, and Galilee for two years. Died a natural death B. C. 106.

**102 to 101.** Aristobulus, eldest son, succeeded to the priesthood and sovereignty.

Assumed kingly power. The first, after the return from the captivity of Babylon, to put on the crown and assume the title of king. A cruel and unprincipled man. Reigned one year. After this period the Asmonean house suffered a complete moral collapse, and gradually declined in power, retaining none of the faith or moral purity of their ancestors.

"After the great Maccabean revolt the ancient boundaries were gradually in great measure restored, and the kingdom of the Asmonean priest-princes extended along the sea-board from the brook of Egypt to Mt. Carmel and the border of Phœnicia; while across the Jordan it included the regions of ancient Bashan and Gilead, down to Heshbon and Medeba. The Idumeans, the inveterate enemies of Israel, were effectually held in check. Almost the whole of the dominion was reconquered, over which Israel had ruled in the best days of its earthly power" (Ewald).

**101 to 75.** Alexander Janneus (brother of Aristobulus).



The country torn by the dissensions of the Sadducees and Pharisees. A troubled reign of twenty-seven years.

74 to 66. Alexandra (his widow). Governed the nation with much prudence.

66 to 63. Hyrcanus and Aristobulus, her sons. They contended with each other for the sovereignty. Their disputes and jealousy paved the way for the intervention of the Romans. Rome at first upheld Aristobulus, later deposed him and carried him to Rome.

63. Pompey subjugates Judea; took Jerusalem; seats Hyrcanus in the government, though he would not permit him to wear the diadem. Made Judea tributary to the Romans. Entered the Holy of Holies, after which he never prospered.

Rome, Dan'l 2: 33, 40; 7: 7, 23.

The chief city of ancient Italy, and eventually of the world, the origin of which is lost in the mists of antiquity. Traditional founding is B. C. 753 by Romulus.

200. Became a conquering nation. Made war on Macedon.

190. First contact with Asia. The Roman army defeated Antiochus the Great, king of Syria, at Magnesia. Assumed protectorate over certain cities in Asia Minor.

171 to 168. Last Macedonian war. Victory over Perseus, at Pydna. The Macedonian kingdom ends; the relics while the Roman was rising survived in the Ptolemies of Egypt and the kings of Syria.

146. Greece became a Roman province.

63. Pompey converts Syria into a Roman province. Judea formally subject to Rome; required to pay tribute, but was left for a time under native rulers.

47. Antipater, noble but crafty. Idumean appointed procurator of Judea under Hyrcanus, high priest. Herod made governor of Judea.

44. Assassination of Caesar.

43. Death of Antipater.

40. Hyrcanus banished. Antigonus, the last of the Asmonean priestly line, succeeds.

40. Roman empire began. Octavian had himself proclaimed Emperor, with the title of Augustus.

40. Herod appointed king of Judea by decree of the Roman Senate.

37. Herod takes possession, capturing Jerusalem. Antigonus carried prisoner to Rome.

19. Herod begins to rebuild the temple.

5. Advent of Christ.

The Divine (Messianic) purpose through Rome.

*The External Conditions.*—I. A common government. The final conquest of the world by Rome, under Augustus, had brought all the world under one law and government. (The Emperor Augustus Caesar was, perhaps, in most respects, the greatest and most generous of his line.)

(a) This centralization of the world under the Roman Empire held together the heterogeneous nations for the proclamation of the Gospel.

(b) The means of traveling (roads) were furnished by the Roman armies.

(c) Roman law threw its shield over the missionaries. (It was the policy of Rome to tolerate the religion of her conquered peoples.)

II. A general peace.

III. A common language.

IV. The descendants of the twelve tribes occupied the whole of the ancient territory under a consolidated government.

*The Internal Conditions.*—I. General corruption. The social and civil conditions under the Roman empire was one of degeneracy and rapidly developing decay.

(Rome, at the summit of its power, extended its sway over the larger portion of the then known world. Its successes had wrought deep and disastrous corruptions in its great cities, but the period of the coming of our Lord Jesus Christ was outwardly that of its greatest brilliancy. Wealth abundant, arts, letters, and commerce flourished as never before.)

II. A universal sense of need.

(a) Human religions had failed. Greek and Roman had lost faith in their gods.

(b) Philosophy and human law failed. Philosophers were universally skeptics.

These world-empires had failed to secure human welfare, hence the longing for "the kingdom that shall never be destroyed," "and it shall stand forever," Dan'l 2: 44. "Thou sawest till that a stone was cut out without hands, which smote the image," Dan'l 2: 34, "became a great mountain and filled the whole earth," v. 35. Mankind longed for the "Desire of all Nations," Haggai 2: 7.

The Messianic expectation of the Jews during these bitter years of subjection to other nations had become intense. It was the universal expectation that the Messiah would immediately appear to deliver his chosen people.



**DIAGRAM DESIGNED TO GIVE A GENERAL IDEA OF THE CONTENTS OF THE BOOK OF ISAIAH**  
(Used by permission of Dr. W. W. White.)

I The Great Arrangement		N. B.	
1 The Mt. of the Lord	28 Oracle concerning Babylon	Chaps. 36-39	Some truths in the light of which these chapters may be read with new interest:
2 Daughters of Zion	29 Oracle concerning Babylon	An Historical Portion,	1 Israel is downcast and doubts her Lord
3 Pillar of Cloud	30 Oracle concerning Moab	both Assyrian and Babylonian	2 Israel is assured that without doubt she shall be delivered
4 The Vineyard	31 Oracle concerning Moab	in Assyrian	3 Israel's God is unlike the gods of the nations
5 The Virgin	32 Oracle concerning Damascus	in Babylonian	4 Israel's future shall be most glorious and Israel's enemies shall become her friends
6 Immanuel	33 Oracle concerning Damascus	in Horizon	5 Israel's mission is to the entire world
7 Prince of Peace	34 About Ethiopia		6 The nations of the earth shall come to God when they see his dealings with Israel
8 Forest of Assyria	35 About Egypt		
9 Stock of Jesse	36 Wilderness of the Sea		
10 Wells of Salvation	37 Valley of Vision		
	38 Tyre		
	39 The Waste Earth		
	40 "The Little Apocalypse"		
	41		
I Chapters 1-39		II Chapters 40-66	
In the main, Assyrian in horizon		In the main, Babylonian in horizon	
I	2	I	2
1-12	13-27	40-48	49-57
Uzziah-Jotham-Ahaz prophecies	Foreign prophecies and others	See refrain at close of Chaps. 48 and 57	Theme:—Redemption of God's people Object:—Comfort
			Redemption promised
			Redemption provided
			Redemption realized

Of Chapters 1-12 (with which in our Studies we deal) Delitzsch says:—"Chapters 2-5 and 7-12 form two prophetic cycles, chapter one being the portal which leads into them, and chapter 6 the band which connects them together. The prophetic cycle in chaps. 2-5 may be called the *Book of Hardening*, and chaps. 7-12 the *Book of Immanuel*, because in all the stages through which the proclamation in chaps. 7-12 passes, the coming Immanuel is the banner of consolation which it lifts up even in the midst of the judgments already breaking upon the people, in accordance with the doom pronounced upon them in chap. 6."

## JEREMIAH ARRANGED FOR HISTORICAL STUDY

(By permission of Dr. W. W. White.)

I. Portions belonging to the reign of Josiah.	Chapters	
	1	The call and the commission of Jeremiah.
	2	
	3	
	4	The substance of Jeremiah's message during the reign of Josiah.
	5	
	6	
	11	
	12	
II. Portions belonging to the reign of Jehoiakim.	26	The arrest and trial of Jeremiah for preaching in the temple court.
	7	
	8	
	9	The message of Jeremiah for which he was arrested.
	10	
	14	Jeremiah as an intercessor.
	15	
	16: 1-13	The prophet remaining unmarried.
	16: 14-	
	17: 27	Various messages of warning.
	18	
	19: 1-13	The potter's house visited, and the lesson. The potter's vessel broken and the lesson.
	19: 14-	
	20: 18	Jeremiah smitten by Pashhur the priest.
	35	
	36	Wine offered by Jeremiah to the Rechabites. The roll cut and burned by Jehoiakim.
	45	
Fourth Year Messages	25: 1-38	The message of Jeremiah to Baruch, his secretary.
	46	
	47	Prophecies against Judah and the nations.
	48	
	49	
	13	The linen girdle and its message.
	22	
	23	The kings and the false prophets arraigned.
	23	
III. Portions belonging to the reign of Zedekiah.	24	The vision of the baskets of figs.
	27: 1-11	
	27: 12-	The symbolic yokes and bands.
	28: 17	
	29	The conflict with false prophets in Judæa.
	50	
	51	The conflict with false prophets in Babylon.
	30	
	31	The message about Babylon.
	32	
	33	
	21	
	34	"The book of consolation," including the account of the purchase of the field.
	37	
	38	
	39, Cf. 52	
IV. Portions belonging to post-captivity times.	40	The last days and the capture of Jerusalem.
	41	
	42	
	43	Jeremiah and the remnant in Judæa.
	44	
	44	Jeremiah and the remnant in Egypt.

## GENERAL VIEW OF THE BOOK OF EZEKIEL. (By permission of Dr. W. W. White.)

Words suggestive of contents of the first twenty-four chapters are :		About one-third of part second (8 chaps.) relates to foreign nations. The enemies of Israel are to suffer.		Nearly one-third of part second (7 chaps.) relates to the restoration of the <i>land</i> and the people.		About one-third of part second (9 chaps.) relates to the restoration of the <i>temple</i> (worship) and the people.	
1 Throne	13 Untempered mortar	25	32 33	39 40	48		
2 Roll	14 Noah, Daniel, and Job						
3 Watchman	15 The vine branch						
4 Tile siege	16 The harlot—an awful chapter						
5 Barber's razor	17 Another great eagle						
6 Mountains of Israel	18 Sour grapes						
7 "The end"	19 A lioness						
8 Tammuz	20 The Sabbath						
9 Inkhorn	21 Sword song						
10 Fire	22 Israel dress						
11 Caldron	23 Oholah and Oholihah						
12 "Stuff"	24 Ezekiel's wife a sign						
"A diary containing nine orderly entries." Time covered 22 years, from 594-572 B. C. See 1 : 1; 8 : 1; 20 : 1; 24 : 1; 26 : 1; 29 : 1; 29 : 17; 32 : 1; 40 : 1.		25	32 33	39 40	48		

**A GENERAL VIEW OF THE BOOK OF DANIEL**

(By permission of Dr. W. W. White.)

1	THE PULS.	2	THE COLOSSUS.	3	THE FURNACE.	4	THE TREE.	5	THE FEAST.	6	THE DEN.	7	THE FOUR BEASTS.	8	THE TWO BEASTS.	9	THE PRAYER.	10	THE APOCALYPSE.	11	THE ANTIOCHUS.	12	THE RESURRECTION.
I												II											
HISTORICAL PORTION.												PROPHETIC PORTION.											
Daniel represented as spoken of—in third person.												Daniel represented as speaking—in first person.											
Principal part written in Chaldean, three-fifths of the entire book being in Chaldean. 2 : 4 to 7 : 25.												Principal part written in Hebrew, two-fifths of the entire book being in Hebrew. 8 : 1 to 12 : 13.											
Interpretation by Daniel of visions of others.												Visions of Daniel himself.											
Kings mentioned in Daniel are distributed as follows: Nebuchadnezzar												Darius Belshazzar 7 : 1; 8 : 1											
Compare chapters 2 and 7: the one is from the standpoint of a heathen king who gives the external form, the other from the standpoint of a servant of God who gives the spirit.												Darius Cyrus 9 : 1 10 : 1											
A very prominent teaching of this book is: The kingdoms of the earth are going, and the kingdom of the saints of the Most High is coming, and will last forever. "The dominion of the God of heaven is an everlasting dominion." 2 : 20, 21; 4 : 17, 25, 34, etc. There is much about the reigning of the saints in the New Testament.																							



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5 Barber's razor	17 Another great eagle	36	43
6 Mountains of Israel	18 Sour grapes	37	44
7 "The end"	19 A lioness	38	45
8 Tammuz	20 The Sabbath	39	46
9 Inkhorn	21 Sword song	40	47
10 Fire	22 Israel dross	41	48
11 Caldron	23 Obolab and Obolabah	42	49
12 "Stuff"	24 Ezekiel's wife a sign	43	50
"A diary containing nine orderly entries." Time covered 22 years, from 594-572 B. C. See 1: 1; 8: 1; 20: 1; 24: 1; 26: 1; 29: 1; 29: 17; 32: 1; 40: 1.			
I			
Before the destruction of Jerusalem.		After the destruction of Jerusalem	
Announcement of desolation of Country, City, and Temple		Announcement of restoration of Country, City, and Temple	
Jehovah not there		"Jehovah there"	
In chap. 11 God is represented as leaving the city; in 43 he returns; in 48 he is represented as remaining. See last expression in book.		In chaps. 40-48 prophet in vision in Jerusalem. What he saw in Temple before destroyed.	

## Notes:

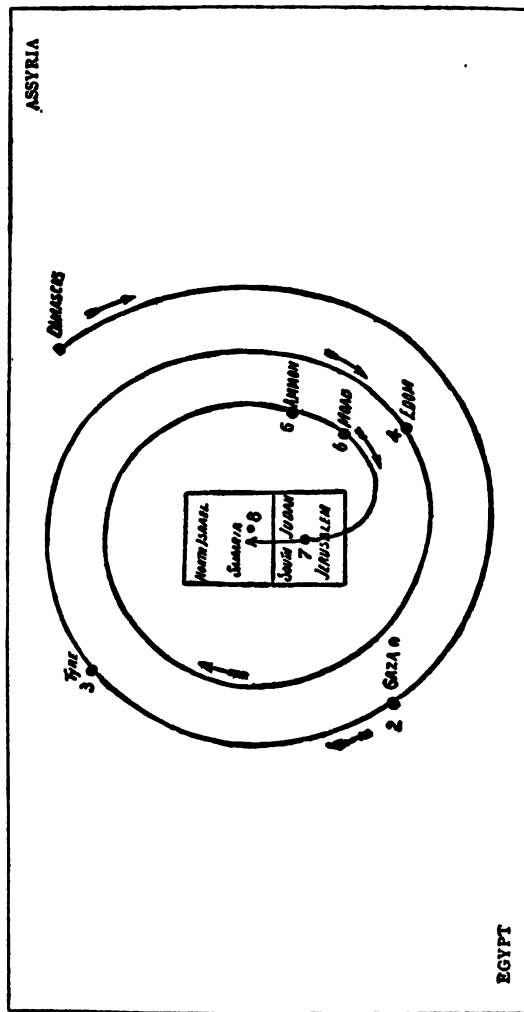
- 1 "Son of man" occurs about two times in Ezekiel.
- 2 "Lord Jehovah" occurs about 200 times in Ezekiel.
- 3 "And they shall know that I am the Lord" occurs about 50 times in Ezekiel.
- 4 Nebuchadnezzar was king of Babylon during the time of Ezekiel.
- 5 The entire book is admitted to be Ezekiel's.
- 6 The book abounds in allusion and figure.
- 7 The Apocalypse should be studied in the light of Ezekiel.
- 8 Ezekiel abounds in detailed and accurate descriptions. He is more of a mathematician than a poet.
- 9 Chief difficulties are: (1) Are the acts real or symbolical? (2) What is the interpretation of Gog and Magog? (3) Are the last nine chapters allegorical, historical, typical, conditional, literal, spiritual, symbolical, or ideal?

# A GENERAL VIEW OF THE BOOK OF DANIEL

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1	THE PULSE.	2	THE COLOSSUS.	3	THE FURNACE.	4	THE TREE.	5	THE FEAST.	6	THE DEN.	7	THE FOUR BEASTS.	8	THE TWO BEASTS.	9	THE PRAYER.	10	THE APOCALYPSE.	11	THE ANTIOCHUS.	12	THE RESURRECTION.
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DESIGNED TO INDICATE THE POLITICAL SITUATION AS DESCRIBED BY AMOS IN CHAPTERS 1, 2. FROM BEYOND THE POLITICAL SITUATION AS HERE PRESENTED THE DESTROYER WAS TO COME. CLEARLY THE PROPHET HAD THE ASSYRIAN IN MIND.

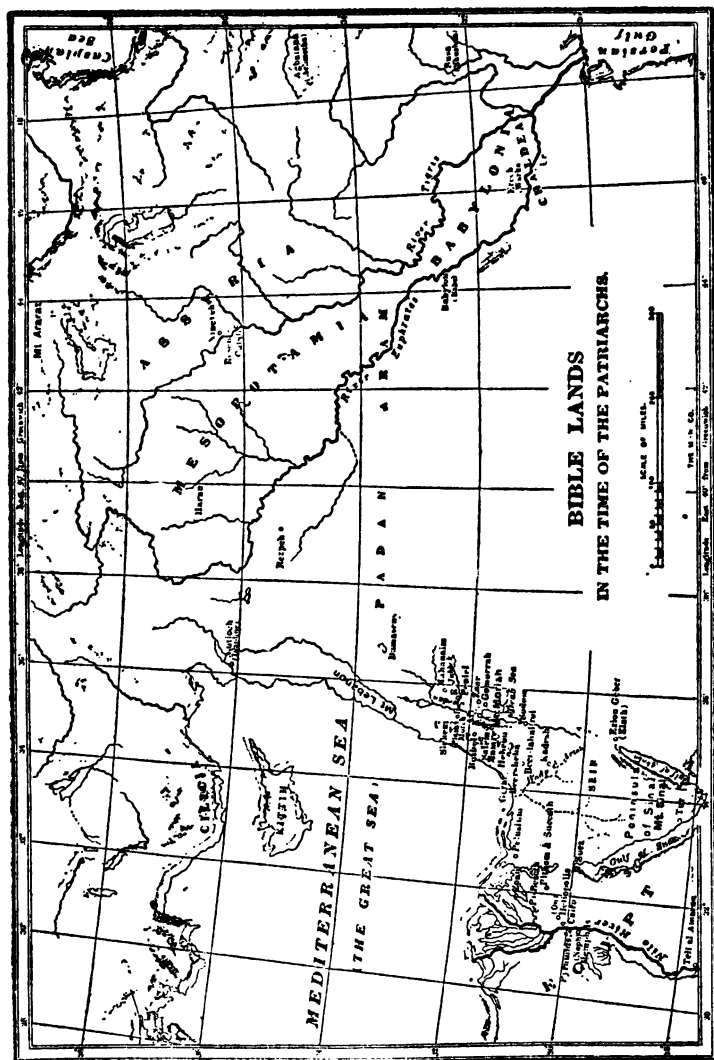


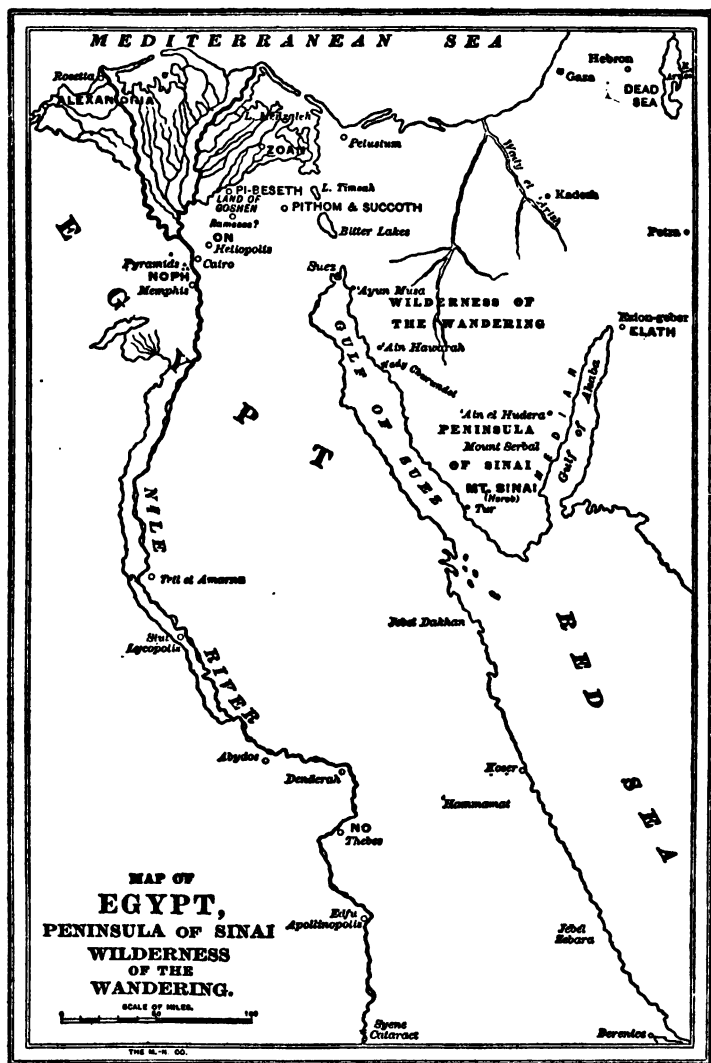
THE ASSYRIAN PERIOD.		THE BABYLONIAN PERIOD		THE PERSIAN PERIOD				
The Kingdom of Israel	The Kingdom of Judah.	722 B. C.	Nebuchadnezzar and Successors	Cyrus Cambyses Darius Xerxes Artaxerxes	<p>The temple build- ing undertaken, de- layed, and finished under Zerubbabel, Haggai, and Zech- ariah. See Ezra 1-6, Hag- gai, Zechariah.</p>	<p>Interval of 58 yrs. (516-458) in which comes the story of Esther.</p>	<p>Ezra's journey to Jerusalem and his reforms. See Ezra 7-10.</p>	<p>Nehemiah's mission to Jerusalem and his work. See Neh. 1-13.</p>
				<p>The Seventy Years of Captivity.</p>	<p>1st Return. 536 B.C.—B.C. 516</p>	<p>2d Return. 458 B.C.—B.C. 444 444 B.C.—B.C. 432</p>	<p>3d Return. 536 B. C. ————— B. C. 432</p>	
<p>NOTES:—</p> <p>1 The Books Ezra, Esther and Nehemiah, Haggai, Zechariah, and Malachi should be associated together.</p> <p>2 One might think of Ezra, Esther, and Nehemiah thus:— Ezra and the Temple—The Church. Esther and the People. Nehemiah and the City.—The State.</p> <p>3 With Ezra, chas. 4-6, read Haggai and Zechariah.</p> <p>4 With Esther associate the battles of Marathon (490) and Thermopylae (480).</p> <p>5 With the last chapters of Nehemiah read Malachi.</p>								

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Esther and the People.
- 3 Nehemiah and the City—The State.
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- 5 With Esther associate the battles of Marathon (490) and Thermopylae (480).
- 6 With the last chapters of Nehemiah read Malachi.
- 7 The books of the Bible belonging to the Persian period should be read in the following order: Ezra 1-6, Haggai, Zechariah, Esther, Nehemiah, Malachi.



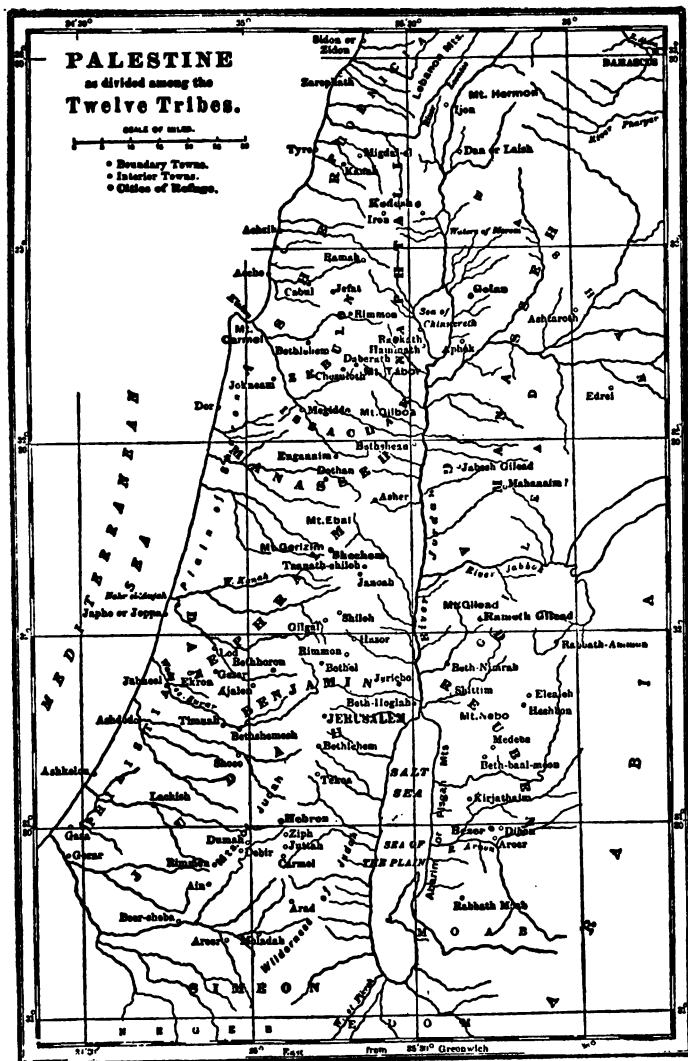




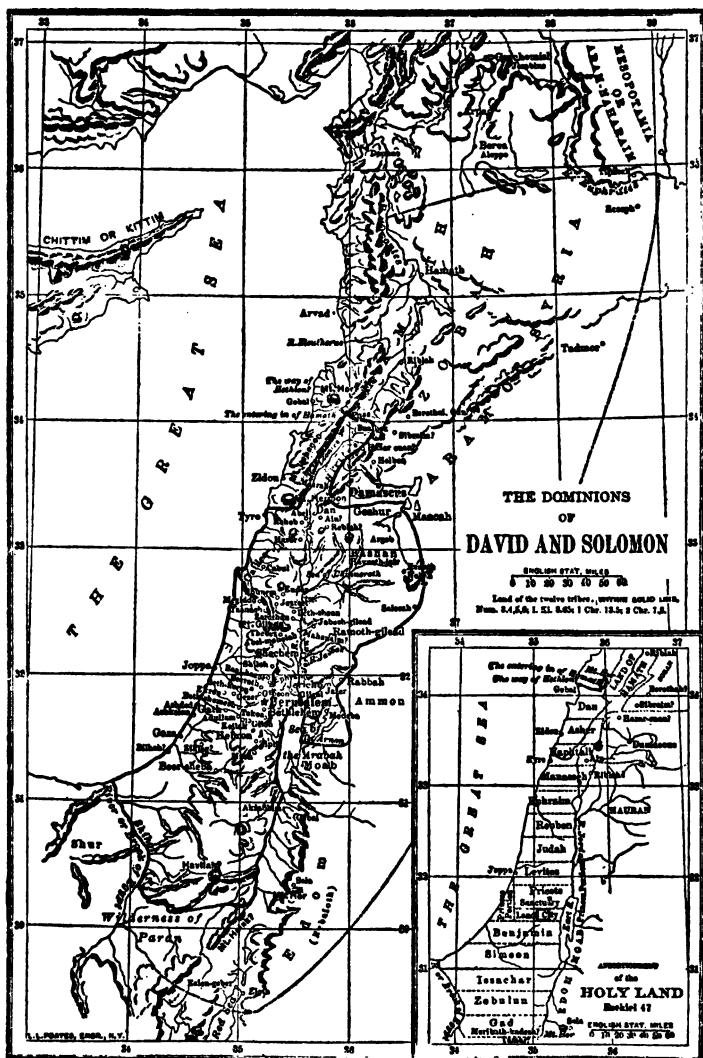
# PALESTINE as divided among the Twelve Tribes.

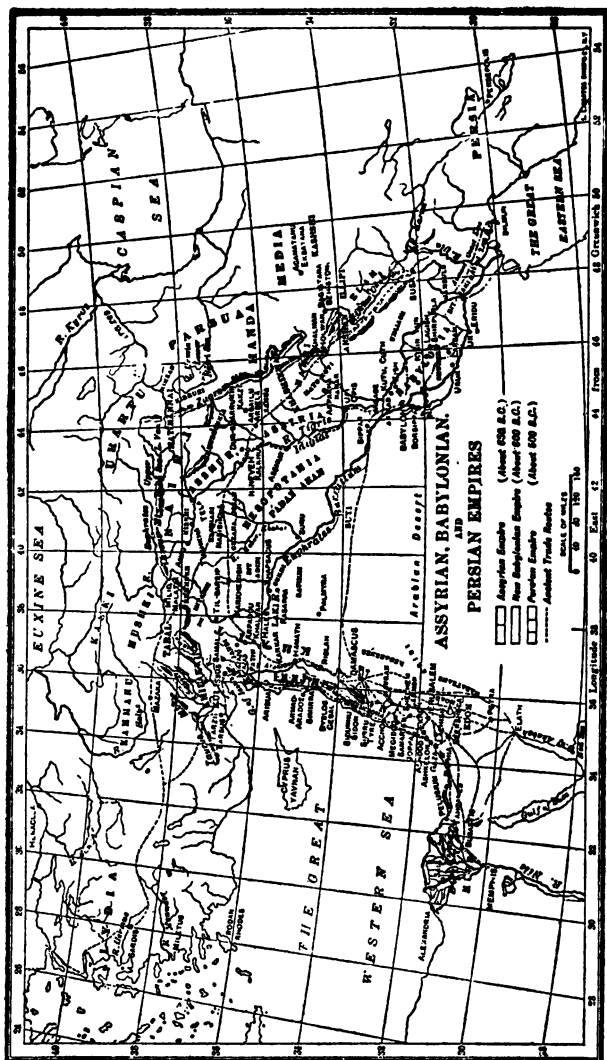
SCALE OF MILES.  
0 1 2 3 4 5

- Boundary Towns.
- Interior Towns.
- Cities of Refuge.





















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